

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

JULY, 1882.

VOL. XIV, No. 7.

Sunday-School Temperance Sunday—July 2.

We have heard from the most of the bishops—those who could be reached. They concur cordially in the call issued for the observance of Sunday, July 2, as Temperance Sunday throughout the Methodist Episcopal Sunday-schools of the world.

The regular Sunday-School lesson for the day need not be—must not be—omitted. It is “A Lesson on Home,” on “Marriage,” on “Childhood,” on “Walking within one’s house with a perfect heart,” on the little children invited to Jesus. Could any theme be more appropriate than that for temperance Sunday? Let home-life be right, and all political and social evils will cease. Let little children come to Jesus in the warmth of their young lives, with their hearty faith and fervent love and sensitive consciences, and the work of total abstinence would be completed in a generation. No better temperance lesson could be found than the one already selected by the International Committee without so much as a thought of the day being observed as a *Special Temperance Day*.

Will pastors unite with Sunday-school superintendents and teachers in the observance of the day? Shall we have a temperance sermon on Sunday morning; a temperance supplement to the regular Sunday-school lesson; a temperance eventide conference at 6.30; and a temperance service of some sort at 7.30? Let us rally all along the line. The Sunday-school is the best temperance organization in existence to-day. Let us make it more and more effective.

A “Temperance Concert Service” has been prepared for the occasion. It is so arranged that pastor, superintendent, school, and congregation have part in it. We trust it will be extensively used, and have no doubt it will add to the interest of the day.

VOL. XIV.—7

Joseph Longking.

Our venerable friend, Mr. LONGKING, celebrated his golden wedding in April. The oldest Sunday-school worker in our Church, a close biblical student, the author of some of our earliest lesson-books for both teachers and pupils, a genial, fresh, godly man—MR. LONGKING deserved the splendid ovation which was tendered to him by his hundreds of friends. May his life, so full of service, and that of his devoted wife, be long preserved to the Church.

We regret that this golden wedding came just too late for us to insert this notice of it in the June JOURNAL.

Geology.

We call the attention of our readers to the new “Chautauqua Scientific Diagrams” on Geology, ten in number, prepared under the direction of Prof. PACKARD of Brown University and published by the “Providence Lithograph Company.” These diagrams are accompanied by a little volume entitled “First Lessons in Geology.” We hope next month to discuss the question of scientific study in its relation to Sunday-school work. This month we have not the space.

The diagrams and accompanying book may be ordered from Phillips & Hunt for \$6. Members of the C. L. S. C., stating the fact, may receive the series with the book for \$5.

The Teachers’ Meeting—An Outline Plan.

We have long adopted the following plan for conducting a teachers’ meeting:

After the opening prayer, and the reading of the lesson by the teachers, all possible questions concerning the lesson which may occur to the teachers are suggested, and taken down in writing by the leader of the meeting. The verses are taken up one

after the other, and every question elicited which can be thought of; questions which the teachers themselves desire to ask; questions which scholars might ask for the solution of difficulties, for geographical and historical facts involved, for doctrinal inferences, etc.

After all questions have been asked, they are then taken up one by one and answered by the teachers, and the answers written down.

In this way the interest of all the teachers is elicited; their difficulties, or the possible difficulties of their classes, stated; and, however unable the leader of such meeting may be to give new ideas, he thereby puts into active operation the knowledge and the thinking power of his whole board of teachers.

Lakeside.

THE Lakeside (near Sandusky, Ohio) Sunday-School Encampment promises a brilliant series of meetings the coming season.

The sessions open on Wednesday evening, July 19, and close Monday, July 31.

Dr. J. H. Vincent, and his brother, the Rev. B. T. Vincent, have charge. A large number of distinguished speakers, singers, etc., have already been engaged.

The Joy of Decision.

"Do you dance?" we asked a young miss. "I do not dance now," she said, "I have given it up. For a long time I danced. My conscience opposed it. My mother disapproved it. Becoming a Christian, I found that I could not conscientiously longer engage in it. I do not find fault with people who dance and play cards, but for myself I have decided."

In a later conversation on the same subject, when the decision of some other young ladies to dance no more was reported at that family circle, the same young lady remarked, "I am glad to hear that. There is such pleasure in a fixed decision. I enjoy the *right* so much the more when I have finally and positively decided in favor of it."

In wavering is utter unrest. Indecision is a thorn in the pillow. Where the will does not assert itself as intellect and conscience direct, clouds gather over the soul, and sorrow smites.

He is happiest who makes up his mind, puts his foot firmly down, dismisses forever the possibility of going back to the old practice, and walks forward with the self-respect which always comes from the consciousness of decisive action.

The Assembly Herald.

OUR readers will find in the *Chautauqua Daily Assembly Herald* for 1882 a full report of the "Chautauqua Assembly." For circular address Rev. Dr. T. L. Flood, Oil City, Pa.

The Woman's Foreign Missionary Society.

BY MRS. J. F. WILLING.

How it Came to be Organized.

THE home is the Sebastopol of civilization. The homes of heathendom must be captured for Christ before any change for the better can be complete or permanent.

This stronghold can be taken only by Christian women. Homes are made by women as certainly in Hindustan as in America. Heathen women must be evangelized before their homes can be improved. Pagan women are slaves, so hedged in by jealousy and caste that they may not be taught by Christian men. If the men of the Church were sent to heathen countries by the regiment, they could not give the women direct religious instruction. That work must be done by women.

The wives of missionaries are among the noblest and most self-sacrificing of Christian workers, yet their hands are full of the care of their own children. The heart of the married missionary lady may be as full of zeal as was that of St. Paul, yet her duty to those whom God gives her in the home must greatly hinder her efforts for the conversion of heathen women. She has converted or unconverted pagan servants to whose care she may not leave her little ones. She cannot go from house to house to teach the imprisoned women, nor from town to town to superintend Bible women and day-school teachers; neither can she take charge of an orphanage or boarding-school. She may do some of this work for a while, but her duties to herself and her children demand that she lay these burdens upon single women who are sent out and supported for this service. If all teaching of women and girls, even in America, had to be done by young mothers, what chance would ninety-nine in a hundred have to know any thing about books or religion? Yet that would be a much better opportunity than the millions of pagan women can have, unless young women are sent to teach them—women whose one care is this work.

Political and civil changes, the fall of the East India Company, inimical as it was to missionaries, the increasing power of Great Britain over her Asiatic dependencies, and international treaties, have made it possible and safe for single women to go about unattended in heathen cities.

Single women can, and they must, do this work, and they must be sent by the women at home. The general missionary societies have their hands so full of work already planned and undertaken that they cannot enter this broad, newly-opened field.

According to the German myth, it was the kiss of a warlike prince that awakened the sleeping beauty. When our nation was under the stress of civil strife, the touch of the rough lip of war called an immense force into action. It was found that in Sanitary and Christian Commission work women could mightily reinforce the army, and yet be all the better fitted for their blessed, beautiful home-life. Those

imperative benevolent duties made possible the missionary, temperance, and eleemosynary efforts that have followed. Colleges and universities have been opened to women, and knowledge is always power. Two thirds of the Church are women. This gives them the preponderance of moral energy. In home-making their attention is held to minute details, so they are specially fitted for the gathering up of small sums that make the immense amounts, and the investment of each dollar with the least possible waste. Not being eligible to office, they are not so liable to selfishness and ambition as others may be. God trusts them with the best work he places in this world at all—the care of the little children. Their sensibilities are kept sweet and tender beside cradles and death-beds.

These facts led the wisdom of the Church to organize the WOMAN'S FOREIGN MISSIONARY SOCIETY.

Be Studious.

If you want your scholars to be studious, set them a good example and be studious yourself. Your boys and girls do not wear blinders over the eyes, and they can tell whether you know the lesson that you desire them to understand. You may have a great rattle of words, but they can tell whether it is any thing more than the rattle of empty bean-pods. Finding out the situation, a scholar will exact of himself no more than his teacher exacts of himself, and the teacher will not demand more of the scholar. We are quite likely to hold others to the same standard of attainments that we have reached. If students, we will require our class to be studious; if drones, there will be other idlers in the hive besides ourselves.

Christ's Entry into Jerusalem.

BY DEAN MILMAN, 1827.

Ride on ! ride on in majesty !
Hark ! all the tribes hosanna cry.
Thine humble beast pursues his road
With palms and scattered garments strowed.

Ride on ! ride on in majesty !
In lowly pomp ride on to die !
O Christ ! thy triumph now begin
O'er captive death and conquered sin.

Ride on ! ride on in majesty !
The winged squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

* * * * *

Ride on ! ride on in majesty !
In lowly pomp ride on to die !
Bow thy meek head to mortal pain,
Then take, O God, thy power and reign.

Opening and Closing Services for Third Quarter of 1882.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [John 1.]

SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.

SCHOOL. The same was in the beginning with God.

SUPT. All things were made by him : and without him was not any thing made that was made.

SCHOOL. In him was life ; and the life was the light of men.

SUPT. And the light shineth in darkness ; and the darkness comprehended it not.

SCHOOL. That was the true Light, which lighteth every man that cometh into the world.

III. SINGING.

IV. THE APOSTLES' CREED, OR TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain : for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work : but the seventh day is the Sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother : that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Psa. 121.]

SUPT. The LORD is thy keeper ; the LORD is thy shade upon thy right hand.

SCHOOL. The sun shall not smite thee by day, nor the moon by night.

SUPT. The LORD shall preserve thee from all evil : he shall preserve thy soul.

SCHOOL. The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 29.]

LESSON I. A LESSON ON HOME.

[July 2.]

Mark 10. 1-16.

[Commit to memory verses 13-16.]



1 And he arose from thence, and cometh into the coasts of Ju-de'a by the farther side of Jordan: and the people resort unto him again: and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Mo'ses command you?

4 And they said, Mo'ses suffered to write a bill of divorcement, and to put her away.

5 And Je'sus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to a wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Je'sus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

General Statement.

Jesus has taken his last look, before his resurrection, upon the Sea of Galilee, and for the last time the hills of the north have echoed with his utterances. He has found the gates of Samaria closed against his entrance, (Luke 9, 51-56,) though he has not withheld his healing power from a Samaritan leper, (Luke 17, 12-19.) For three months he has been at Jerusalem, spending weary days in fruitless discussion with his enemies in the temple, and restless nights under the roof of the family at Bethany, (John, chaps. 7-10.) He has now left the unfriendly people of Judea, and across Jordan finds a welcome among the simple-hearted Pereaans, who throng after him in multitudes like those of his earlier ministry. He rewards their eager interest with such teachings as the parables of the lost sheep, the prodigal son, the marriage-feast, and the Pharisee and publican. But the ever-present Pharisees, now his open enemies resolved to compass his destruction, are still at hand.

Explanatory and Practical Notes.

Verse 1. He arose from thence. From Capernaum, which had been the center of Jesus' work for more than a year, and which he now left forever. **And cometh.** The intervening ministry of Jesus in Judea, a period of three months, from the feast of tabernacles to the feast of dedication, is omitted here, and related in John, chaps. 7-10. **Into the coasts.** "The borders." [Revised Version.] **Of Judea beyond Jordan.** The district called *Perea* (beyond) from its location. It was inhabited by a population partly Jewish and partly foreign, and ruled at that time by Herod Antipas. Christ's ministry in this section, which he was now visiting for the first time, is related in Luke 10-18. **The people resort unto him again.** After several months of retirement Jesus now begins once more to teach in public, and as this was a new field of labor, the people gathered in "innumerable multitudes," Luke 12, 1; among which were many "publicans and sinners." **He taught them again.** To this period belong some of the Saviour's most precious teachings, as the parables of the great supper, the lost sheep, and the "pearl of the parables," the prodigal son.

2. The Pharisees came. The foes of Christ were ever at hand to pervert his teachings and subvert his influence. **Is it lawful... to put away his wife?** In all Oriental countries, except Israel, the wife has ever been the property of her husband, to be set aside at his pleasure. The Mosaic law restricted this power, requiring the husband to give just reason for his action. **Tempting him.** Whatever answer he might give could be made a ground of accusation, either of lax morals on one hand, or of disrespect for the law on the other. Moreover, he was in the dominions of Herod Antipas, who had "put away" one wife and was now living with another, and might deal with Jesus as he had already dealt with John the Baptist, if Jesus uttered words obnoxious to his suspicious nature.

They present a perplexing question concerning divorce, carefully planned to entrap him in utterances either contrary to the law of Moses, or endangering him to the sword of Herod, already stained with the blood of his forerunner. He meets them with an answer, which at a step takes them back from Mount Sinai to the Garden of Eden, and proclaims the divine principle of marriage and the divine foundation for the family. His discourse is interrupted by some loving mothers, who bring their little ones for the Saviour's blessing. The disciples rebuke them for their intrusion, deeming their errand beneath their Master's notice. But Jesus bids his followers stand aside from the path of even the least of those who come to him, and declares that the child-like spirit is that which fits men to receive his kingdom. He folds the children in his arms, places his hands upon their young heads, and breathes over them a divine blessing.

3. 4. What did Moses command. He called for the law and the testimony, not for the opinions of the scribes. (1) *It is well to turn from the controversies of men to the law of God for direction. A bill of divorcement.* (See Deut. 24, 1-4.) This was hardly a correct statement of Moses' law, which allowed the husband to give his wife a writing of divorce upon finding "some uncleanness" in her. One school of the scribes held that this allowed divorce for adultery only; another, that it meant any conduct displeasing to the husband. This law was given as a restriction upon the universal custom of absolute power to the husband, and was probably as high as the standard of morals in that age and land would allow in a civil code of laws.

5. For the hardness of your heart. On account of the general depravity of the ancient world, no higher morality could be maintained by law. "The Mosaic legislation reflected only so much of the divine will as could be enforced by civil government."—*Abbott*. But when the race has been educated by the law up to higher levels of character, Christ comes to set forth the divine ideals. (2) *Let us be thankful that we dwell in the purer atmosphere and clearer light of the Gospel.*

6. 7. From the beginning of the creation. From the law of Moses Jesus goes back to the plan of God which is now to be restored under the Gospel. (3) *Let us ever strive to base our principles of action upon the divine will. Male and female.* Thus in the very creation was embodied the idea of an equal marriage, each supplementing the other's need. **For this cause.** Because it is God's order and not man's law. **Leave his father and mother.** (4) *The marriage bond is meant to be stronger than the filial. Cleave to his wife.* The word expresses the closest and most affectionate relation. (5) *How carefully and thoughtfully should so close a relationship be entered into!* "Never marry but for love,

but see that thou lovest what is lovely."—*William Penn.*

8, 9. One flesh. Thus constituting a unit of being and interest. "Though two, the husband and wife are the two halves of a whole." **What therefore.** Not as is often quoted, "Those whom," but "*what*," that is, the unity made by God. **God hath joined together.** Since the union has been made, not by man, but by the Creator of man, none but the Creator has a right to annul it. **Let not man put asunder.** An emphatic declaration that no human authority can abrogate the divine law. Whatever unhappiness is found in the married state from this principle arises from the imperfection and evil in human nature, and will not be lessened by lowering the divine standard.

10, 11, 12. In the house. After the public discourse was ended. **Disciples asked him.** They shared in the views common to the age, and could not at first comprehend the high principles of the Gospel. They thought it was scarcely prudent to marry if there could be no escape from the wedding bond. Matt. 19. 10. **Whosoever shall put away.** In Matt. 19. 9, the sole exception is given that the marriage bond is broken by marital unfaithfulness. Christ places the two sexes upon an equality, and requires of the man the same fidelity as of the woman. (6) *Hence the higher position of woman wherever the Gospel has gained influence in human society.*

13. They brought. Probably the mothers brought their little ones. **Young children.** Luke says "infants," and a comparison of the passages where the same word in the original is used shows that children too young to receive instruction are referred to. (7) *We should not wait until children are old enough to come for*

themselves before bringing them to Christ. Touch them. Lay his hand upon them and pronounce a blessing. (Gen. 48. 14.) **His disciples rebuked.** They did not wish the Master's teaching to be interrupted by what they deemed trivial and, perhaps, superstitious requests. (8) *Sometimes by the neglect, the evil example, and the opposing influence of professed disciples, children are still kept from coming to Christ.*

14. Much displeased. "Moved with indignation." [Revised Version.] Perhaps his displeasure was all the greater because the disciples had already received instruction concerning the treatment of children. (See Lesson XII, Second Quarter, and Matt. 18. 1-4.) **Suffer the little children.** The words may be translated more strongly, "Let the little children alone; hinder them not from coming to me." (9) *There is always room in the heart of Christ, and should be in the Church of Christ, for children.* **Of such.** Of those who are childlike in earnestness, teachableness, humility, and faith. **Is the kingdom of God.** While they were looking for a kingdom built by warlike men, Christ sees the true kingdom made up of fervent, faithful hearts.

15, 16. Verily I say. Words which always precede an important and significant saying of Jesus. **Whosoever shall not receive.** He had already uttered the same thought, (Matt. 18. 3,) but now he repeats it. **As a little child.** He who would enter Christ's kingdom must come with the submissive, willing, teachable spirit of a child. **Took them up.** He did more for them than they had asked or expected: they sought a blessing, he gave them an embrace. **Blessed them.** Thereby showing his love for and sympathy with childhood, and his willingness to receive even the youngest who come to him.

HOME READINGS.

- M.* A lesson on home. Mark 10. 1-10.
Tu. The first marriage. Gen. 2. 15-24.
W. Isaac and Rebekah. Gen. 24. 50-67.
Th. The excellent woman. Prov. 31. 10-31.
F. The social relation. Eph. 5. 22-33.
S. The duties of home. 1 Pet. 3. 1-12.
S. The psalm of home. Psal. 128. 1-6.

GOLDEN TEXT.

I will walk within my house with a perfect heart.
 Psal. 101. 2.

LESSON HYMN. 11, 8, 12, 9.

Hymnal, No. 880.

I think, when I read that sweet story of old,
 When Jesus was here among men,
 How he called little children as lambs to his fold,
 I should like to have been with him then.
 Yet still to his footstool in prayer I may go,
 And ask for a share in his love;
 And if I thus earnestly seek him below,
 I shall see him and hear him above.

TIME.—A. D. 29, during Christ's ministry in Perea, about a month before the crucifixion.

PLACE.—Perea, east of Jordan.

CONNECTING LINKS.—1. Christ's final departure from Galilee. Luke 9. 51-62. 2. Jesus at the Feast of Tabernacles in Jerusalem. John 7. 10-21. 3. Jesus at the Feast of Dedication. John 10. 22-39. 4. Jesus in Perea. John 10. 39-42.

PARALLEL PASSAGES.—Matt. 19. 3-15; Luke 18. 15-17.

DOCTRINAL SUGGESTION.—The family relation.

QUESTIONS FOR SENIOR STUDENTS.

1. On Marriage, v. 1-12.

- Where was Jesus at this time?
- How did the people there treat him?
- What enemies did he there meet?
- How was their question a temptation?
- How did Christ show his wisdom in his answer?
- Why was Moses' command necessary for the time?
- What higher principle did Christ announce?
- What is Paul's language in Eph. 5. 28-31?

2. On Childhood, v. 13-16.

- For what purpose were children brought to Jesus?

Why did the disciples rebuke them?

How did Christ treat them?

In what respect is it true that "of such is the kingdom?"

How may we receive Christ's kingdom as little children?

What does this teach concerning the salvation of little children?

Practical Teachings.

What is here taught—

1. As the duty of husbands and wives?
2. As the privilege of children?
3. As the way to God's kingdom?

QUESTIONS FOR INTERMEDIATE SCHOLARS.



1. On Marriage, v. 1-12.

In what region was Jesus now preaching?

How long was this before the death of Christ?

By whom were his teachings attended?

What did the Pharisees try to do, and how?

How did Christ show his respect for the Scriptures?

What was the command of Moses?

What reason did Christ give for that command?

What principle of marriage did Christ state in verses 6-8?

What was Christ's command concerning marriage?

What was Paul's command in 1 Cor. 7. 10, 11?

2. On Childhood, v. 13-16.

Who were brought to Christ, and for what purpose?

Why were the disciples offended?

What did Christ say to them?

How is it that "of such is the kingdom?"

What did Christ say in Matt. 21. 16?

What does Christ require all to do in verse 15?

How may we receive the kingdom as a little child?

What did Christ do with the children?

Why should all children love Jesus Christ?

What is the GOLDEN TEXT?

Teachings of the Lesson.

- How are we here taught—1. The duty of love at home?
- 2. The duty of bringing children to Christ?
- 3. The duty of seeking salvation as little children?

QUESTIONS FOR YOUNGER SCHOLARS.

1. On Marriage, v. 1-12.
Where did Jesus go after leaving Galilee? **To the country east of Jordan.**
What did he do there? **He taught the people.**
Who met him there? **His enemies.**
What did they ask him? **Whether a man might send away his wife.**
What did Jesus say to them? **That God made husband and wife one.**
What should they then do? **They should never leave each other.**
What is said in the GOLDEN TEXT?
2. On Childhood, v. 13-16.
Who were brought to Christ? **Little children.**
For what were they brought? **That Jesus might lay his hands on them.**
What did the disciples do? **They tried to keep them away.**
What did Jesus say? **"Suffer the little children to come unto me, and forbid them not."**
What else did he say? **That of such is the kingdom of heaven.**
What did he mean by this? **That we must be humble if we would be saved.**

Words with Little People.

You can come to Jesus—1. By praying to him. 2. By loving him. 3. By doing his will. You should come to Jesus—1. While a little child. 2. In the spirit of obedience. 3. In the spirit of humility.

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus teach during the last month of his life? **In Perea, east of Jordan.**
2. What did he there teach concerning marriage? **That God established marriage.**
3. Who were brought to Christ for his blessing? **Little children.**
4. What did Jesus say of children? **"Of such is the kingdom of heaven."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Home in Christ's Kingdom.

- I. ITS LAW: GOD'S WILL.
From the beginning God made them. v. 6.
"Male and female created he them." Gen. 5. 2.
- II. ITS ORDER: MARRIAGE.
For this cause... cleave to his wife. v. 7.
"Marriage is honorable in all." Heb. 13. 4.
- III. ITS FOUNDATION: LOVE.
No more twain, but one flesh. v. 8.
"Love his wife even as himself." Eph. 5. 33.
- IV. ITS DANGER: SIN.
Whosoever shall put away his wife. v. 11.
"Did he not make one?" Mal. 2. 15.
- V. ITS HOPE: CHILDHOOD.
They brought young children to him. v. 13.
"Children are a heritage of the Lord." Psa. 127. 3.
- VI. ITS WORK: SALVATION OF CHILDREN.
Suffer the little children... unto me. v. 14.
"Out of... babes... perfected praise." Matt. 21. 16.

ADDITIONAL PRACTICAL LESSONS.

Thoughts upon Family Life.

1. The enemies of true religion strike at the family, and give their influence toward its destruction. v. 2-4.
2. The family is under the divine protection, and is by the divine order. v. 5-9.
3. While laws concerning the family may differ under various conditions of society, the principles underlying those laws are unchanged. v. 5, 6.
4. The family is not created by the State, but by the divine law. v. 6, 7.
5. The family is protected by the Gospel more securely than under the law. v. 5, 9, 11.

6. The bond which constitutes the family is life-long, and does not depend upon congeniality or affection. v. 11, 12.
7. The family should bring its children to Christ for his blessing. v. 13-16.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WHEN quite a child I was taken one day with my brother to the British Museum. I did not know much about it, but believed it to be a place well worth seeing, and great was my disappointment when it appeared that I was under the age for admission, and I was consequently excluded, while my brother was allowed to enter.

What was the reason of this exclusion? The museum was considered a place unfit for small children, and its attractions beyond their power to appreciate. And doubtless their presence would have been deemed an annoyance to the other visitors. They would have been in the way.

We read to-day of a place open to all, attractive to all, and where none, even the youngest, is considered in the way.

The Lord Jesus was on the point of departing from "Judea beyond Jordan," or Perea, where, as formerly in Galilee, great multitudes had followed him. A last favor is sought of him before the final farewell. "They brought unto him little children," or, as Luke informs us, their babes, "that he should touch them." The "kingdom of God," in the person of the Lord Jesus Christ, had come nigh unto them, and now they wanted to see their little ones made partakers of it with themselves. Notice

(1.) What the mothers thought about the matter.

Was it a desirable thing that their children should enter the kingdom of God, that they should be brought into actual contact with the Lord Jesus, and be numbered among his people? Evidently they thought it was. They did not imagine the blessing of Christ to be a thing good for older people only. They did not consider entrance into the kingdom which he preached a doubtful privilege for beings so young. They did not suppose their children would grow dull, or sad, or morose, because they had been brought to him. They did not think it well to wait till the children were older, and could judge for themselves. So great a privilege as the blessing of Jesus must be sought at once. And they seem to have had no doubt that he would receive them.

How many of those who know this story almost by heart are as wise and discerning as the people of Perea! How many young people, far beyond these "babes" in age, think themselves not yet old enough to come to Jesus! They are afraid of being converted—afraid that the power of the Holy Ghost may overcome them and they may get new hearts, and become the disciples of Christ. They fancy his blessing will make them unhappy! They think that he who made this beautiful world, and gave himself for them, wishes them to be dull, and sad, and wretched! They think he does not know what is good for them nearly as well as they know

themselves, although he made them. Let them learn a lesson from these Perea parents, who brought their children to Jesus. Notice

(2.) *What the disciples thought of the matter.*

I do not suppose they had a doubt about the desirability of coming to Jesus—about the privilege of entering the kingdom. They made a mistake the other way. They thought the blessing too great, the privilege too extreme, to be extended to these little ones. They were mistaken both as to the privilege itself and as to those who were fit recipients of it. To be partakers of the kingdom of heaven was indeed a high privilege, so high that not the best and purest of mankind could of himself obtain it. The marvel was that it was offered to sinners at all. But since it was offered, there was but one way to receive it. It could not be merited, it could not be bought, it must be taken as a gracious gift to the undeserving, as a free gift to the penniless; it must be received as a little child receives a present, without a thought of having deserved it, without an idea of earning it or paying for it. Therefore it was as near to the little ones as to the aged and experienced, for none could receive it but in the spirit of a little child.

There are many now who make the same mistake. They will acknowledge that religion is probably a good thing, but then it is at present beyond them. They are not old enough, nor grave enough, nor steady enough. It might do, they think, for those who have no difficulties, no temptations, no needs—for those who have reached a serene height of calmness and indifference, but not for them—a great error! It is meant for the helpless, the needy, the weak, the defenseless; and whoever cannot confess himself to be one of these, cannot have part in it.

But now see

(3) *How our Lord decided the matter.*

That the little children should come to Jesus was not only the desire of those who brought them. It was his desire, he wanted them. He wished for them. So when he saw his disciples turning them away he was moved with indignation. And that there might never be any mistake about the matter, he gave to them, and to us also, a twofold assurance about it.

See *what he said*, ver. 14. Of the latter saying, "For of such is the kingdom of heaven," etc., we have already spoken. Consequent upon this are the two directions. 1. Affirmative. "Suffer . . . to come"—remove any thing that may hinder them, help them on the way, encourage, guide, bring them. 2. Negative. "Forbid them not"—do not stop them—place no obstacles in the way—make no difficulties for them—do not stand between the little ones and their privilege.

See *what he did*. "He took them up in his arms and blessed them, laying his hands on them." And that is what he is doing now, day by day. While many young people are waiting, hesitating, putting off, keeping away from him, he is receiving others, even little ones, blessing them with the knowledge of himself and his love, bestowing on them his

protection and his favor. Ever since the Lord Jesus settled the matter in Perea, little ones have been entering the kingdom.

There can be no mistake about it. If you do not come to the Saviour now, while yet young, you are losing a glorious privilege, and letting others get before you. And it is your own fault. For Christ is willing, ready, desirous, to welcome you, and to give you all those good things which belong to the "heirs of the kingdom."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give a brief view of the period of the Saviour's Judean ministry which intervened between the last lesson and the present. (See John chap. 7-10.) . . . Perea, the place of the lesson. . . The events and teachings of Christ's Perea ministry. (Luke chap. 10-17.) . . . The principles of the home and family. (See Analytical and Biblical Outline.) . . . A word-picture of the little children brought to Christ. . . Some questions: 1.) Why should children come to Christ? 2.) How may we help them to come? 3.) How do Christians hinder children from coming? 4.) Wherein must we receive the kingdom as a little child? . . . The duties taught in this lesson: 1.) Come to Christ in the right spirit for instruction, ver. 2. 2.) Seek not only the letter, but the spirit of God's law, ver. 3-6. 3.) Have love and unity in the home, ver. 7-9. 4.) Oppose every thing that tends toward the breaking up of a pure and united home, ver. 8-12. 5.) Bring the children to Christ. 6.) Be child-like in coming to Christ. . . ILLUSTRATIONS. Story of a quarrelsome family who became peaceful when "two bears came to their house, bear and forbear." . . . Among a tribe of Indians, as the marriage ceremony the man and woman join their hands over a running stream to indicate that henceforth their lives are to flow on together. . . Spurgeon says that out of many hundred children who have been received into Church-fellowship he has never been compelled to expel one from the Church. . . Fräbel (the originator of Kindergartens) had a motto, "Let us for our children live." . . . A man coming home from California was on a burning ship. Fastening around him his earnings in gold in a belt, he was about to leap overboard, and swim to the shore, which was not far distant, when a child came up to him and pleaded, "Won't you please to save me?" He cast aside his belt of gold, fastened the child upon his back, leaped into the water, and swam to the shore. He had lost the earnings of years, but saved the child. Let us count no cost too great if we can save the children.

References. POSTER'S ILLUSTRATIONS. Ver. 6-16, 3010-3012, 9569, 9574, 9576. Ver. 9, *742. Ver. 13-16, *3228. Ver. 14, *371, 2872, 7081, 7087, 9861. Ver. 15, 9157, 10108, 10982. Ver. 16, *367, *2156. [The asterisk indicates the poetical illustrations.] . . . FREEMAN'S HANDBOOK: Benedictions on children, 680.

Blackboard.

BY J. B. PHIPPS, ESQ.



To-day's lesson is on home and home influence. The home circle should contain all that is dear in life. The superintendent, in reviewing the lesson, may ask questions to bring out answers, so as to write the words in

the diagram. *What is it makes a happy home?* [Cheerful voices.] *What must our hands do?* [Help each other.] *What must our lives be?* [Lives of righteousness.] *Our thought?* [Innocent.] *What should be a home study?* [The Bible.] *What should be in every heart?* [True love.] These answers should be written within the circle, as the diagram shows, and the first letters of same will form the name of CHRIST. It should be made prominent, thus teaching the lesson that Christ should be in and through all home life, and be the prominent part of it.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *The way into the kingdom.* To be taught: What the true home is. What the true child is.

A little map-exercise will interest the children here, tracing the route that Jesus took in going from Galilee to Jerusalem. As far as children can help in locating places, let them do so. Get children's ideas as to why Jesus went from place to place to preach and teach.

Although he had probably never preached in Perea before, yet great crowds gathered about him there. Perhaps some had seen and heard him in Jerusalem, and many had heard, no doubt, of his wonderful deeds. Perea was a beautiful country, known in the Old Testament as Gilead. But Jesus had enemies even here, and they tried to lead him to hasty statements by asking him the question about divorce. Herod, who killed John, ruled over this country, and he had divorced his wife; so the Pharisees thought they might get Jesus

into trouble by leading him to condemn this. Jesus taught them in reply what the true home is.

Make a chain on the board, leaving out one link, thus separating it into two parts. Show that this is a picture of a home where there are disagreements and quarrels. Something is lacking; there is a missing link. Get children to tell what some of the evils are that break this home-chain, as selfishness, hasty temper, love of money, intemperance, pride, etc., and show that love can unite the two parts of the chain, and make the true home. Teach that children have a part in keeping the chain whole.



Ask why the mothers of Perea brought their children to Jesus. Mothers who love their children want the best things for them. Ask what the best things are. Can any thing be so good as the blessing of Jesus? Tell the story—the displeasure of the disciples with the mothers, and what Jesus said about it. The same kind hands that were laid upon so

many people in healing were now laid upon these children. But the children were not sick. Teach that Jesus knew that the taint of sin was in their young hearts, and that by and by it would show itself in soul-sickness. Show that the heart that is humble enough to go to Jesus for blessing is the only heart that is fit for the kingdom of God, and that the way into that kingdom is simply coming to Jesus.

A. D. 29.]

LESSON II. THE RICH YOUNG MAN.

[July 9.]

Mark 10. 17-31. [Commit to memory verses 21-24.]



17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus, looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last first.

General Statement.

Jesus is still passing through the province of Perea, on his way to Jerusalem, when a young man of noble family and abundant wealth, of blameless character and a devout worshiper, comes forth to meet him. So eager is the longing of his soul after the secret of eternal life that he comes running, falls at the Saviour's feet, and reverently asks him by what good deed he can win the joys of heaven. The Saviour refers him back to the ten commandments, as if to intimate that in their fulfillment is room for the loftiest virtue. With surprise at the answer, the youth declares, and honestly, that he has kept these from his childhood. A glance into the ardent face, through which shines a sincere heart, awakens the love of Christ, and seeing that the deepest need of his nature was a full consecration to God, and that his sole stumbling-block was his attachment to earthly treasure, the Master bids him abandon his pos-

sessions, and henceforth follow in the company of the disciples. It was an opportunity to exchange earthly honor for the high privilege of a place in the goodly fellowship of the apostles, and a name among the twelve foundation-stones of the New Jerusalem. (Rev. 21. 14.) But his heart clung to earth, and he could not make the surrender: so he turned sadly away. Then Jesus turned from his retreating form to the twelve, and surprised them by the declaration that the most difficult of all divine works is the salvation of one whose heart clings to worldly riches. As Peter, with some self-satisfaction, reminds the Master that *they* have given up all for his service, Jesus tells him that for every sacrifice and loss they shall have a hundred-fold recompense, not, indeed, in earthly things, for in this world they must expect persecutions, but in the rewards of his kingdom here, and in eternal glory hereafter.

Explanatory and Practical Notes.

Verse 17. When he was gone forth. As Jesus was starting upon his journey from the place of the last lesson. **There came one running.** From the three accounts, (see parallel passages,) we learn that he was a young man, (Matt. 19. 22,) that he was very rich, (ver. 22,) and that he was a ruler, (Luke 18. 18,) probably in the local synagogue. All this would indicate that he

was a faithful Jew, zealous in all the observances of worship: while his coming to Christ *running* with such a question indicates that he was not satisfied with his spiritual condition, but was hungering for a better salvation than the law could promise. (1) *There is a yearning of the soul which no outward forms of religion can content.* **Kneeled to him.** Showing thereby his

reverence for Christ and confidence in him as a religious teacher. **Good Master.** He doubtless regarded Jesus as an eminent rabbi, perhaps a prophet, but was not quite ready to address him as the Messiah of Israel. (2) *There are many such now, who will call Jesus "Teacher," but not "Redeemer."* What shall I do. He imagined that eternal life was to be won by some bold stroke, some grand act of righteousness, and he considered himself equal to the task, however hard. **Inherit eternal life.** Salvation in the world to come; showing that, like most of the Jews, he believed in a life hereafter. (3) *The soul of man will pay any price if it can buy its own immortality.*

18, 19. Why callest....me good? In this answer Christ shows that he had read the young man's heart, and observed his studied respect, which fell short of regarding him as Christ. As if he had said, "Do you know that your words mean what you are not willing to admit, that I am God? He asks him, in effect, whether he is prepared to recognize his divine authority, and submit to his commands. **Thou knowest the commandments.** According to Matt. 19, 17-19, after Jesus said to him, "Thou knowest," etc., the young man answered "Which?" as if it could not be possible that Jesus would refer him back to the old tables of the law which every body was supposed to keep; but must have some higher precepts of his own. Jesus, in return, quoted in brief the commands relating, not to God, but to man, testing the young man by these simple requirements. (4) *In the ten commandments there is scope for the largest virtues.* (5) *He who has fulfilled the law, has met the demands of the Gospel.* **Defraud not.** Perhaps a special application of the tenth commandment, "Thou shalt not covet."

20. All these have I observed. An answer which showed his sincerity and past faithfulness, so far as outward acts were concerned; yet showed, at the same time how utterly he failed to apprehend the spiritual import of the law. Christ would show him that there were depths of meaning in those simple words which he had never sounded.

21. Jesus beholding. Looking upon him earnestly, and seeing how ardent, how sincere, how humble he was in his desire to know the truth and to do the right, yet how ignorant alike of his own heart and of God's law. **Loved him.** A graphic touch peculiar to Mark, who oftener than the other evangelists notes the looks and feelings of Jesus. Jesus loved him, because he saw what glorious capacities were in him if he could measure up to the gospel standard of self-sacrifice for Christ's sake. (6) *So Christ sees divine possibilities in every soul. One thing thou lackest.* "The one thing is a heart free from the love of the creature."—Bengel. **Sell whatsoever thou hast.** Christ did not mean this as a command to every disciple, but he gave it as the need of that one soul, which had declared itself ready to do "some great thing" for eternal life. (7) *Yet every one who would follow Christ must give up all by holding his all under the command of his Master.* **Treasure in heaven.** "Expecting your rewards not on earth but in that eternal life for which you claim to be so desirous." **Take up the cross.** The cross is whatever of trial or hardship one may find in fellowship with Christ. **Follow me.** As a disciple, perhaps an apostle. If that was a call to become one of the Twelve, what an

opportunity he missed! "Almost any body can be a rich man, but how few have the chance of becoming apostles."—Dr. Whedon.

22, 23, 24. Sad at that saying. Showing that after all, his earthly possessions were dearer to him than the heavenly rewards. **Went away.** Unwilling to stand the test, and submit fully to Christ. **How hardly....they that have riches.** Not because God's grace is wanting, but because their hindrances are greater. (8) *The stronger our ties to earth the harder it is to get to heaven.* **Astonished.** "Amazed." [Revised Version.] The Jews believed that riches were a mark of the divine favor, and that in the kingdom of Messiah every form of prosperity would abound. **Trust in riches.** Given as an explanation of the former statement, and showing that not the mere possession of the things of earth, but the attachment of the heart to them, hinders men from salvation. (9) *One may trust in riches who has very little riches to trust in.*

25, 26, 27. Easier for a camel. A saying over which much ingenious interpretation has been wasted to make it literal. It is a proverbial expression, given in a striking form to make it the more striking, but, like figurative language, not to be taken literally; and means simply that which is attended with great difficulty. **Astonished out of measure.** All the more surprised, because they failed to apprehend the spiritual idea involved. **Who then can be saved.** "If a rich man cannot be saved, how can any one?" was their question; since in their view the rich man was free from many temptations to crime which the poorer classes must meet. **With men....impossible.** Impossible as it is by any natural law or by human means to change the heart, yet by divine power even this change may be wrought.

28, 29. Peter began to say. From his impulsive nature always the first to speak. **We have left all.** Peter would intimate that their surrender of home, business, and earthly prospects was deserving of some reward in the kingdom which Jesus was about to establish. **Jesus answered.** Jesus promises that they shall have a reward, and an abundant one for every sacrifice which they make in his behalf, but warns them that it is not to come in the temporal way in which they are expecting it; they are not to look for palaces, estates, and honors in his kingdom. **For my sake and the Gospel's.** As the result of sincere love for Christ, and fidelity to his cause, not from the calculation of reward.

30, 31. A hundred-fold now. The Gospel would bring its own rewards of friendships and fellowships more delightful than those of earth; of riches in grace more precious than earthly wealth. **With persecutions.** A warning that so far from receiving temporal honors and prosperity, they were to meet with trials, but cheering with the thought that in their troubles would come the abundant recompense; a strange paradox, yet true to the utmost. For who was happier than Paul, even in the loss of all things and the endurance of affliction? **Eternal life.** If on earth a hundred-fold, in heaven a thousand-fold recompense. **First shall be last.** Some who have the highest honors in this world will sink to the lowest levels in the world to come, and men who have suffered and died unseen will rise to eternal glory. (10) *The standards of earth are not those of heaven.*

HOME READINGS.

- M.* The rich young man. Mark 10. 17-31.
Tu. The prayer of Agur. Prov. 30. 1-9.
W. True and false riches. Matt. 6. 19-34.
Th. Warning to the rich. James 5. 1-11.
F. Charge to the rich. 1 Tim. 6. 6-21.
S. The riches of grace. Psa. 62. 1-12.
S. The heavenly riches. Col. 3. 1-16.

GOLDEN TEXT.

One thing thou lackest. v. 21.

LESSON HYMN. 8, 7.

Hymnal, No. 492.

Well for him who all things losing,
 E'en himself doth count as naught,
 Still the one thing needful choosing,
 That with all true bliss is fraught!
 Well for him who nothing knoweth
 But his God, whose boundless love
 Makes the heart wherein it gloweth
 Calm and pure as saints above!

O that we our hearts might sever
 From earth's tempting vanities,
 Fixing them on Him forever
 In whom all our fullness lies!

TIME.—A. D. 29, while Christ was in Perea, immediately after the events of the last lesson.

PLACE.—Perea, east of Jordan.

PARALLEL PASSAGES.—Matt. 19. 16-30; Luke 18. 18-30.

DOCTRINAL SUGGESTION—Eternal life.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Cross Required, v. 17-21.**
 What worthy traits were shown by a young man?
 What different meanings were attached by the young man and Christ to the word "good"?
 What duties did Christ set before him?
 Had this young man kept these commands?
 Why did Jesus love him?
 What new command did Christ give him?
 What was the significance of this command?

2. The Cross Rejected, v. 22-27.

What kept the young man from following Christ?
Wherein was the **GOLDEN TEXT** true of him?
How may riches keep men from God?
What strong statement did Christ make, and with what meaning?
Why were the disciples astonished?
What seemingly impossible work can God do?
How may riches help the Gospel?

3. The Cross Rewarded, v. 28-31.

What cross had the disciples borne for Christ?
What heavy crosses may the Gospel demand?
How are such sacrifices rewarded?
In what way does Christ reward those who endure persecutions?
What changes of condition will take place in the world to come, and why?

Practical Teachings.

What are here shown—1. As the conditions of eternal life? 2. As the crosses required by the Gospel? 3. As the rewards of discipleship?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Cross Required, v. 17-21.**

Who came with a question to Christ?
What was his station? Luke 18. 18.
How did he show his earnestness?
How did Christ answer him?
What character did this young man profess?
How did Christ feel toward him?
What did Christ tell him to do?
What is Christ's command in Matt. 6. 19-21?

2. The Cross Rejected, v. 22-27.

How did the young man receive Christ's command?
What is said of the danger of riches in Matt. 13. 22?
What did Christ say to the disciples?
Why were they surprised at his words?
What is the difference between the first and the second saying of Christ about riches?
How did Christ state the difficulty of salvation to the rich?
How, then, is their salvation possible?

3. The Cross Rewarded, v. 28-31.

What sacrifices had the disciples made to follow Christ?
What reward did Christ promise them?
How can this be true?
What shall be the Christian's reward hereafter?
How do the "last" become "first" in Christ's kingdom?

Teachings of the Lesson.

Where in the lesson do we find—1. That we must obey God's law? 2. That we must submit wholly to Christ? 3. That we must give up all that keeps us from our duty?

QUESTIONS FOR YOUNGER SCHOLARS.**1. The Cross Required, v. 17-21.**

Who came running to Jesus? **A rich young man.**
What did he ask of Jesus? **How to find everlasting life.**
What did Jesus tell him to do? **To keep the commandments.**
What did the young man say? **"All these have I kept from my youth."**
What did Christ tell him in the **GOLDEN TEXT**?
What did Christ then say? **"Sell all, and give to the poor, and follow me."**

2. The Cross Rejected, v. 22-27.

How did the young man receive Christ's command?
He went away very sad.
What did this show? **That he was not willing to obey Christ.**
What did Christ say to the disciples? **That it is very hard for a rich man to be saved.**
When is this hard? **When he trusts in his riches.**

3. The Cross Rewarded, v. 28-31.

What did Peter say to Jesus? **"We have left all and followed thee."**
What did Christ promise? **That all who follow him shall be rewarded.**
What did Jesus promise for this life? **More than we lose for his sake.**
What did Jesus promise for the world to come?
Eternal life.

Words with Little People.

1. Do you want to have eternal life?
2. Do you try to keep God's commands?
3. Are you willing to give up anything for Jesus' sake?
4. Are you trying to love Christ more than anything on the earth?

THE LESSON CATECHISM.

[For the entire school.]

1. What did a young man ask of Christ? **How to find eternal life.**
2. What did Jesus tell him to do? **To keep the commandments.**
3. What did the young man say to this? **"All these have I kept."**
4. What did Jesus then command him? **To sell all and follow him.**
5. How did he receive this? **He went away sad.**
6. Who did Jesus say find it hard to enter God's kingdom? **Those who trust in riches.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**Demands and Rewards of the Gospel.****I. GOSPEL DEMANDS.**

1. **Reverence for Christ.** "*Callest....me good?*" v. 18.
"Holy, harmless, undefiled, separate from sinners." Heb. 7. 22.
2. **Obedience to law.** "*The commandments.*" v. 19.
"Do we....make void the law through faith?" Rom. 3. 31.
3. **Self-denial.** "*Sell all that thou hast.*" v. 21.
"Let him deny himself." Luke 9. 23.
4. **Consecration.** "*Come....follow me.*" v. 21.
"If any man serve me....follow me." John 12. 26.

II. GOSPEL REWARDS.

1. **Present.** "*An hundredfold now.*" v. 30.
"All things....loss for....Christ." Phil. 3. 8.
2. **Future.** "*World to come, eternal life.*" v. 30.
"If we suffer, we shall also reign." 2 Tim. 2. 12.

ADDITIONAL PRACTICAL LESSONS.**The Divine Requirements.**

1. Christ demands that all who come to him shall recognize his divine authority. v. 17.
2. Christ demands a righteousness which shall measure up to the moral law. v. 19.
3. Christ demands more than the formal obedience to the letter of the law. v. 20, 21.
4. Christ demands an entire consecration to his service. v. 21.
5. Christ demands the surrender of all that stands in the way of his service. v. 21.
6. Christ demands personal confession, fellowship, and following on the part of every disciple. v. 21-23.
7. Christ demands that the kingdom of God shall be the sole aim of the life. v. 23-25.

English Teacher's Notes.

THE day after my arrival at a house in the country, only a short distance from an arm of the sea, being left alone for a few hours, I resolved to spend the time in making my way down to the water, which I was longing to reach. It did not occur to me to ask the right road. Knowing the direction, I thought I could not fail to reach the goal of my desires. So on I went, over one field and over another, until I could see the cool, shining blue water before me, apparently not far off. But here my difficulties began. The ground became damp and

boggy. I had to make long rounds, and pass, as best I could, over many obstacles. The further I seemed to advance, the more formidable became the hinderances, while the desired object seemed to recede instead of coming nearer. At length I was obliged to turn back defeated and disappointed, and thinking that after all the water's edge was not to be reached. But this was a mistake. I had simply failed because I had gone the wrong way, and on another occasion, being led by the right path, my wishes were gratified.

There are many people, young and old, who desire to be saved, to enter the kingdom of God, to inherit eternal life. But they go the wrong way, and are defeated and disappointed. We read of one such to-day. Look at

1. *The setting out.*

Here is a young man. Matt. 19. 22. He is rich. He is a ruler, (Luke 18. 18)—a man of position and standing, and, moreover, a man of just and upright living in the sight of men. He is not altogether dissatisfied with himself. But he has thought of the future, and desires to "inherit eternal life." How is this goal to be reached? He fancies it not hard to attain. He is careful to observe the law. He is particular about his conduct. No one can charge him with murder or theft, calumny, undutifulness, or unkindness. It requires some pains and watchfulness to go thus far. But he has not arrived at the goal. He cannot yet reckon himself entitled to "eternal life." He feels that there is something lacking, (Matt. 19. 20,) something more which he ought to do. And he is quite ready, he thinks, to do it, if he only knew what it was. He never dreams of not being able.

He has made up his mind to ask the great Teacher. He hastens up to the Lord Jesus as he is leaving Perea. He runs and kneels down, and puts his question, "Good Master, what shall I do?" or (as Matt. 19. 16,) "What good thing shall I do, that I may inherit eternal life?"

Here are two mistakes. He is mistaken as to his capabilities. He imagines himself on the high road to such goodness as must merit heaven—only another step, it may be, to take, and one which he can certainly accomplish. But this mistake of his is owing to a deeper one. He is mistaken as to the true standard of goodness. Looking on Jesus as a mere man, (for he calls him "Master," not "Lord,") he addresses him as one who has reached that standard—"Good Master"—hoping, by his instructions, to find the way toward attaining the same himself. But our Lord instantly corrects this mistaken homage. A mere man cannot, in himself, be "good;" "none is good but one, even God," (a decided rebuff to Socinianism, which looks on Christ as simply a good man.)

But if he must be doing, the Scriptures tell him plainly what to do. The law of God is there set forth. Let him keep that perfectly in all its details, and life is his. Those mentioned by our Lord (all belonging to the second table) he professes to have kept. But is that true? Is he now keeping them?

And how about those of the first table? The Lord tests him. Does he indeed love his neighbor as himself? Matt. 19. 19. Can he sell his goods and give the money to the poor? Does he love God with all his heart? Can he give up, not only present, but future, wealth, and follow Jesus, looking only for treasure in heaven?

2. *The Failure.*

Here is a thing set before him to do. He has done, he fancied, much already. "Can he do this? No, his "great possessions" are too dear to be given up. The thing is impossible. The task is too hard. No wonder "his countenance fell at the saying." For his hopes are disappointed. He had felt that he lacked "one thing," but thought it an easy thing to get. And he finds it quite beyond his power to reach. He had thought eternal life close to him, and suddenly it has receded into the far distance! he being shut out from it by an impassable barrier. He had gone the wrong way. And instead of following Christ to learn the right way, he "went away sorrowful." He was a sincere man. He was in earnest about salvation. The Lord Jesus "beholding him, loved him." And yet he went away! Was it then an impossible thing that he should win eternal life? Only so long as he sought it the wrong way.

Which, then, is the right way?

It has been already indicated, ver. 15. It is not doing, but receiving. And our Lord now points out what is a serious obstacle to such receiving, ver. 23. We are apt to think wealth a thing to be desired, an advantage that cannot be denied. But Christ calls it a hinderance. Then are those who must work for their living better off than the rich? Not if they are toiling to be rich, thus showing that they, too, "trust in riches." And yet such trust is natural to the human heart. And, knowing this, the disciples ask in astonishment: "Who then can be saved?" And now again the way is made clear. What man cannot do God can do. Man cannot bring himself to forget his place, and his standing, and his gains, and his acquirements, and his deeds, and to receive eternal life as a criminal receives pardon, as a beggar a gift, as a little child the supply of its bodily needs. But God can change the heart and make it soft, penitent, humble. There was room for that young man to return if he would, and place himself at the disposal of the Lord Jesus. We are not told whether he actually did so, but it is thought by many highly probable.

But must the followers of Christ strip themselves of this world's goods? Not necessarily. But they must be ready to do so for his sake. And to such as actually have to leave all, he makes up abundantly even in this life. Space forbids our giving illustrations of this, but they may be found, not only in Church history, but in the records of missionary work in the present day, and, still better, in instances met with in common life. And verses 29 and 30 might be marked by many, as the promises were by the old woman, with the letters T. and P. —Tried and Proved.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The young man : 1.) His earnestness ; 2.) His respect for Christ ; 3.) His character ; 4.) His aspiration ; 5.) His opportunity ; 6.) His failure.... The lessons : 1.) Concerning riches, v. 23-26 ; 2.) Concerning salvation, v. 26, 27 ; 3.) Concerning rewards of the Gospel, v. 28-31.... What the Gospel demands : 1.) Earnestness ; 2.) Submissiveness ; 3.) Faithfulness ; 4.) Surrender ; 5.) Consecration.... What the Gospel promises : 1.) Eternal life ; 2.) The kingdom of God ; 3.) Present tribulations ; 4.) Present recompense.... Concerning riches : 1.) How riches may be used ; 2.) What riches may do for Christ ; 3.) What riches may do against Christ ; 4.) The danger of riches ; 5.) The true riches.... Eternal life : 1.) Longed for ; 2.) The way to eternal life ; 3.) The hindrances to eternal life ; 4.) The promises of eternal life.... Compare the three accounts of this event.... Christ in the lesson : 1.) His high claim, v. 18 ; 2.) His deep insight, v. 18-21 ; 3.) His love, sympathy, v. 21 ; 4.) His requirements, v. 21 ; 5.) His knowledge, v. 23-26 ; 6.) His promises, v. 28-31.... The lesson teaches us to take deep and broad views : 1.) Of God's law, v. 18-20 ; 2.) Of the Gospel and its requirements ; 3.) Of life and its opportunities ; 4.) Of eternity and its realities.

...ILLUSTRATIONS. Dig an artesian well anywhere on earth, and the water that comes to the surface will be hot. So in every heart the deepest longing is burning with the hope of immortality.... The law of the Old Testament was like a nut, which the Jews looked at on the surface only. Christ opened it at a blow, and revealed the rich meat of its inner meaning.... An Indian told why he could find salvation sooner than a white man, who sought Christ at the same time. "White man must give up house, gun, farm, horses, many things. Indian come, and give up to Jesus his bow and arrows and his buffalo-robe, all he got, right away." "The hundredfold recompense." Said Samuel Rutherford, a prisoner in Aberdeen jail for the Gospel, "I am as happy as a soul can be out of heaven." "Last, first." Men like Paul, John Huss, Wycliffe, Luther, persecuted in one age, become heroes to all succeeding ages.

References. FOSTER'S ILLUSTRATIONS. Ver. 17, 338, *943. Ver. 19, *455. Ver. 21, *600. 4021, 5434, 6971. Ver. 23, 4961, 5087. Ver. 24, 10636. Ver. 25, 5089, 7267. Ver. 28, 11435. Ver. 30, 746. [The asterisk indicates poetical illustrations.]... FREEMAN : The Needle's Eye, 681.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The heart must be kept free from idols.* To be taught : What eternal life is worth, what an idol in the heart may do, and who the truly rich people are. Recall the last thing Jesus did in Perea. Would not the children of that country always remember what he said, and what he did ? Now he had set out on the road leading to one of the crossing places of the Jordan, when a young man came running after him. Describe the young man, a "ruler," therefore of good education and high in position. He was rich, too, and so could have the pleasant things of this world to make him happy. Ask what his running after Jesus, and kneeling to him, showed ? We are not very eager about things that we do not care for.

1. It was "Eternal Life" that the young man wanted. Print on the board, and contrast it with this life. Get children's ideas about it, and speak of some of the

ways in which people try to buy it or earn it. Explain that it is a gift, reading from the Bible the last clause of Rom. 6, 23, and having children repeat it. Talk about its worth, showing how far it exceeds in value all our possessions.

2. Ask if children have ever seen an idol, what idols are for, if they are of any use, etc. Give Jesus' answer to the young man, and tell that, looking into his heart, just as he looks into ours, he saw what the idol there was. Read ver. 21, and see if children can tell the name of this idol. Teach that idols are not all alike, and that the idols in our hearts may be quite different. John's idol may be self-will. Mary's, love of fine dress, etc. Children may help to discover heart-idols. Teach what an idol in the heart may do—giving the young ruler as an example, and using illustration from every-day life.

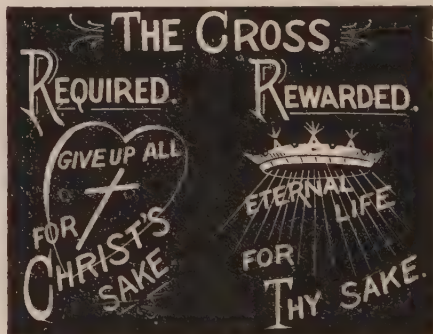


3. Show what the young man had to choose between—his money and the cross. He loved his riches too well, and so he went away sorrowful. Tell what Jesus promises to those who leave all and follow him, and see if children think these are not the truly rich ones.

CLOSING EXERCISE. How idols may be kept out of the heart may be impressed by an object-lesson. Have a pretty case and the jewel which belongs to it. An ugly pebble may be put in place of the jewel, and so crowd it out. The heart that has Jesus in it will have no room for idols.

Blackboard.

BY J. B. PHIPPS, ESQ.



THE CROSS REQUIRED. The reviewer of the lesson may explain the burdens of discipleship, and how Christ helps us to bear them. We bear the cross on our hearts for Christ's sake. **THE CROSS REWARDED.** By a crown of eternal life, prepared for you.

SUGGESTED LESSON.

Draw two lines representing the trunk of a tree, and several irregular lines at the bottom for roots. Write **EVIL** on the trunk. What is the root of evil ? Not money, but the love of money. Write **love of money** on the roots.

A. D. 29.]

LESSON III. SUFFERING AND SERVICE.

[July 16.]

Mark 10. 32-45. [Commit to memory verses 42-45.]



32 And they were in the way going up to Je-ru-sa-lem ; and Je-sus went before them : and they were amazed ; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.

33 Saying, Behold, we go up to Je-ru-sa-lem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.

35 And James and John, the sons of Zeb'e-dee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you ?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Je-sus said unto them, Ye know not what ye ask : can ye drink of the cup that I drink of ? and be baptized with the baptism that I am baptized with ?

39 And they said unto him, We can. And Je-sus said unto them, Ye shall indeed drink of the cup that I drink of : and with the baptism that I am baptized withal shall ye be baptized :

40 But to sit on my right hand and on my left hand

is not mine to give; but *it shall be given to them for whom it is prepared.*

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them to *him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

General Statement.

The ministry in Perea is at an end, and Jesus, attended by a throng of followers, now stands in the valley of the Jordan, with his face set resolutely toward Jerusalem. Wonder and fear mingle in the hearts of the twelve as they see their master's footsteps turning once more toward the city where dwell his bitterest foes, and where his death had been already decreed, (John 11. 47-53.) Yet their fear does not hold them back from following, ready to die if need be at his side, (John 11. 16.) As they walk across the plain toward Jericho, Jesus forewarns his disciples once again, and more explicitly than ever before, of the sufferings and death which await him. But so slight is the impression of his words upon their minds, that two of the twelve, and they from among the chosen three, come to him with a request for the highest offices in his kingdom, which they imagine is now to be inaugurated. The vision of the agony, the cross, the sepulcher rises before the mind of Jesus, and he asks them whether they are able to

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

taste the cup and bear the baptism which he must meet ere he shall sit upon his throne. In utter ignorance of themselves and of the future, they declare themselves ready to endure whatever awaits them of struggle or of suffering. Then the Saviour, seeing the gold of their devotion mingling with the baser metal of their ambition, declares that they shall pass through his own fiery trials, yet that the honors of his kingdom are to be awarded, not for favor, but according to divine and eternal laws of justice. Then as the other disciples are offended at the ambitious schemes of the two brothers, the Saviour reminds them that his kingdom is not like the realms of earth, where man rules over man, and a crown means control over a people; but that the highest honors of the Gospel are for those who serve, and that he, their Master, came not to receive the service of men, but to serve men, and to surrender even his life to save the world.

Explanatory and Practical Notes.

Verse 32. In the way. Probably in the Jordan valley, just leaving Perea, and entering the road across the river to Jerusalem. **Going up.** As the capital was one of the most elevated points in the land, from everywhere people were said to "go up" to it. **To Jerusalem.** He had visited Jerusalem at least three times during his ministry, and recently had remained three months in its vicinity; but at every visit he had been persecuted, and more than once in danger of assassination. Yet he now turns once more toward the city, fully conscious that he was walking toward his cross. **Jesus went before them.** Leading the way, and resolute in his purpose, despite the opposition of his disciples. **They were amazed.** At what seemed rashness in venturing among such bitter enemies. **They followed... afraid.** They knew the danger, and feared for their Master more than for themselves. (1) *Fear should not keep us from following Jesus.* **What things should happen.** Twice before Jesus had forewarned the disciples of his approaching sufferings and death. (See Lessons VIII. and XI., Second Quarter.) He now gives them a more definite statement of the event, in its time, manner, and perpetrators. His foreknowledge of the cross must have added to its sharpness by anticipation. (2) *How mercifully does God veil from us the knowledge of our approaching trials!*

33, 34. We go up. He was going to his death, because of the blessings which that death should bring to the world which he loved so well. **Shall be delivered.** By betrayal. **Deliver him to the Gentiles.** He foresaw that the condemnation should be by the Jewish and its execution by the Roman authorities. **He shall rise.** It seems strange that such plain declarations should be misunderstood, but the disciples were accustomed to figurative expressions, and understood these words in a mystical sense. (3) *See in all this the divine foreknowledge and the divine love of our Lord.* (4) *The unbelief of the disciples at that time made their after-testimony to the fact of the resurrection all the more valuable.*

35. James and John. The two "sons of thunder." (Lesson VI., First Quarter.) One "the beloved disciple," and both among the three chosen ones. **Zebedee.** We know nothing concerning the father of these two disciples. **Come unto him.** From Matt. 20. 20, we learn that their mother (whose name, from a comparison of Matt. 37. 56, and Mark 15. 40, is believed to be Salome), accompanied them and presented their request. She was one of a number of women who accompanied the body of disciples from Galilee, through Perea, and to Jerusalem; was present at the cross, and early at the sepulcher. **Do for us.** Their worldly ambitions had not been quelled by the rebuke already given, (Second Quarter, Lesson XII.) and they thought that as he was now about to establish his throne at Jerusalem, they must not delay in presenting their petition for preferment. (5) *How much of worldliness lingers in the hearts of even good men!*

36, 37. What would ye. He knew their desire, but required them to state it, that their own words might be their rebuke. **They said.** Through their mother. Matt. 20. 21. **That we may sit.** In the highest places of honor, as the chief counselors on each side of the king's throne. **In thy glory.** As Jesus is now going up to the capital, they suppose that the crisis is at hand, and that the long-deferred kingdom will be established, over which Jesus shall reign as Messiah, and conquer all the nations. Their ambition was natural, and not less noble than that of some of the greatest men in history; nor are we to suppose that selfish expectation was the only bond that united them to Jesus Christ.

38. Ye know not. They knew not that in a fortnight a condemned thief would hang upon a cross on each side of their Master; and they knew not that his throne and his glory were heavenly, too bright even for angels to gaze upon. **Can ye drink of the cup.** The cup of suffering, sorrow, and death, was in his mind, and its foretaste was already upon his lips. **Be baptized with the baptism.** Perhaps "the cup" has reference to the inner, spiritual bitterness of agony and sorrow; and "the baptism" the outward persecutions, wrongs, and crucifixion. (6) *The way to the crown is the way of the cross, not only for the Master, but for the disciples.* "O Saviour, let me trace thee by the track of thy blood, and by thy red steps follow thee to thine eternal rest!"—Bishop Hall.

39. We can. They did not doubt that a struggle requiring courage, endurance, and faith, was to precede his assumption of royalty, and they sincerely believed themselves able to meet it. "They would have promised less if they had known more."—J. C. Gray. **Jesus said unto them.** The Saviour saw the deep earnestness and personal loyalty mingled with their ambition. (7) *What a generous Master is ours, who can recognize and honor what is best in us, while he rebukes what is worst.* **Ye shall indeed drink.** James was the first of the twelve to fall by the sword of martyrdom. (Acts 12. 2.) and John lived through countless perils to be the last of the twelve on earth.

40. Is not mine to give. It was not to be given as a matter of personal favor, but in accordance with the principles of the kingdom. (8) *There is no favoritism in the allotment of heavenly privileges.* **For whom it is prepared.** "Hath been prepared." In accordance with the divine counsels, which fixed the principles upon which heavenly rewards are bestowed.

41, 42. The ten... much displeased. Their anger showed that they possessed the same ambitious spirit. **Called them to him.** Their dispute over the matter had been apart from their Master. (9) *How vain the attempt to hide any sin from the eyes of Christ.* **They which are accounted to rule.** Rather, "those who are recognized as chiefs," that is, in the worldly view. **Over the Gentiles.** Rather, "over the nations," as

the distinction here is not between Jew and Gentile, but between earthly governments and the kingdom of God. **Exercise lordship.** "Lord it over them." [Rev. Ver.] The governments of the ancient world were much more tyrannical, exacting, and unjust than in our time, when the rights of the people are considered.

43, 44. Not be among you. The true kingdom of Christ has no analogy to the earthly governments. (10) *There may be rulers among men in the visible Church, there are none in the invisible.* **Great... your minister.** "Your deacon or servant" is the force of the original. The word is here used, not in the ecclesiastical, but in the general sense of one who serves or waits on another. (11) *True greatness in Christ's cause con-*

sists in service. **Servant of all.** The word here is stronger than in the previous verse, and literally means "slave." (12) *He who forgets self most thoroughly, and gives himself up to the good of others most heartily, stands highest in Christ's honor.*

45. Not to be ministered unto. Not to receive the service of men, but himself to serve men. **To give his life.** It was a compelled, but a voluntary, intentional offering of himself. **A ransom.** We have no philosophy to explain the precise theory of the atonement, but in some divine way Jesus Christ gave his life as a purchase for ours. **For many.** In one sense, the side of his willingness, he died for all; but in another, on the side of human acceptance of his salvation, he died for many.

HOME READINGS.

- M.* Suffering and service. Mark 10. 32-45.
Tu. The sufferings foretold. Isa. 53. 1-12.
W. The sufferings of Christ. 1 Peter 2. 13-25.
Th. The sufferings of the apostles. 2 Cor. 11. 30-33.
F. The sufferings of God's people. Heb. 11. 32-40.
S. The example of service. John 13. 1-17.
S. The reward of humility. Phil. 2. 1-11.

GOLDEN TEXT.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Verse 45.

LESSON HYMN. 7.

Hymnal, No. 205.

Never further than Thy cross :
 Never higher than thy feet :
 Here earth's precious things seem dross :
 Here earth's bitter things grow sweet.
 Gazing thus our sin we see,
 Learn thy love while gazing thus ;
 Sin, which laid the cross on thee,
 Love, which bore the cross for us.
 Here we learn to serve and give,
 And, rejoicing, self deny ;
 Here we gather love to live,
 Here we gather faith to die.

TIME.—A. D. 29, while Jesus was leaving Perea for Jerusalem, about ten days before the crucifixion.

PLACE.—On the road to Jerusalem.

CONNECTING LINKS.—There are no incidents named as clearly intervening between those of the last lesson and the present. Some have thought that this was before, and others after, the raising of Lazarus.

PARALLEL PASSAGES.—Matt. 20. 17-28 ; Luke 18. 31-34.

DOCTRINAL SUGGESTION.—Christ our ransom.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Coming Sorrow, v. 32-34.**
 Why were the disciples amazed and afraid on the journey to Jerusalem ?
 Of what did Christ forewarn them ?
 How soon were these predictions realized ?
 Why did not the disciples show stronger faith when these events occurred ?
- 2. The Selfish Request, v. 35-40.**
 What showed that this prediction was not understood by the disciples ?
 What was the request of two disciples ?
 How was this request presented ? Matt. 20. 20.
 What was the meaning of the request ?
 How did Christ answer it ?
 What "cup" is here referred to ?
- 3. The True Ministry, v. 41-45.**
 What was the effect of this request upon the rest of the disciples ?
 What difference did Christ show between his kingdom and others ?
 Who was to be chief among Christ's followers ?
 What is the true ministry ?
 How is it shown in the GOLDEN TEXT ?

Practical Teachings.

What examples does Christ here give us
 Against what prevalent sin does this lesson warn us ?
 How may we have the highest place in Christ's kingdom ?
 How may we benefit ourselves in serving others ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Coming Sorrow, v. 32-34.**
 In what direction did Jesus lead his disciples ?
 Why did he go before them ?
 How did they feel, and why ?
 What events did Jesus tell them were soon to happen ?
 How near were these events ? [Ans. About ten days.]
 Did they believe that these things were to take place ?
 Luke 18. 34.
 Why was it necessary that Christ should die ? Isa. 53. 4-6.
- 2. The Selfish Request, v. 35-40.**
 Who came with a request to Jesus ?
 Who came with them, presenting the request ? Matt. 20. 20, 21.
 What did they ask ?
 Wherein was this selfish ?
 How did Christ answer them ?
 What did Christ promise them ?
 How did they afterward "drink of Christ's cup ?"
 Acts 12. 2 ; Rev. 1. 9.
 What did Christ refuse to promise them, and why ?
- 3. The True Ministry, v. 41-45.**
 How did the rest of the disciples feel about this request ?
 What did Christ say about the kingdoms of the world ?
 Wherein was his kingdom to be different ?
 What is the true ministry ?
 Who should be the chief among disciples ?
 How does Christ set us an example ? [GOLDEN TEXT.]

Teachings of the Lesson.

Where does this lesson teach—1. That Christ came to die for men ? 2. That Christ's followers may suffer with him ? 3. That the highest honor is in helping others ?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. The Coming Sorrow, v. 32-34.**
 Where did Jesus lead his disciples ? Toward Jerusalem.
 How did the disciples feel at this ? They were full of fear.
 What did they fear ? Christ's danger from his enemies.
 What did Jesus tell them ? That he must suffer, die, and rise again.
 For whom did Christ suffer and die ? For us, that we might be saved.
- 2. The Selfish Request, v. 35-40.**
 Who made a request ? James and John, two of the disciples.
 What did they ask ? That they might sit with Jesus on his throne.
 What did they want ? High rank and power in Christ's kingdom.
 What did Jesus tell them they might do ? Drink his cup and partake of his sufferings.
 Who did Jesus say would have a place on his throne ? Those to whom God should give it.
- 3. The True Ministry, v. 41-45.**
 How did the other disciples feel toward James and John ? They were not pleased.
 Who did Christ say would be the greatest among them ? The one that should serve others.
 What did Jesus say the true ministry would be ? In doing good.
 What did Jesus say about himself ? [Repeat GOLDEN TEXT.]
 What did this mean ? That Christ should die to save men.

Words with Little People.

1. Jesus suffered and died to save you.
2. Be like Jesus in living for others.
3. Seek to be great only in doing good.
4. See how much you can help and serve others.

THE LESSON CATECHISM.

[For the entire school.]

1. To what place did Christ lead his disciples? To **Jerusalem.**
2. Of what did he forewarn them again? Of his **sufferings and death.**
3. For what did James and John ask? For **high places in his kingdom.**
4. Whom did Christ call the greatest among his disciples? **Those who serve others.**
5. For what did Christ give his life? A **ransom for many.**

TEXTS AT CHURCH.*Morning Text*.....*Evening Text*.....**ANALYTICAL AND BIBLICAL OUTLINE.****The Master and the Disciples.****I. THE MASTER.**

1. **Courage.** "*Jesus went before them.*" v. 32.
"Followers of me....I....of Christ." 1 Cor. 11. 1.
2. **Foreknowledge.** "*What things should happen.*" v. 32.
"Foreordained before the foundation of the world." 1 Pet. 1. 20.
3. **Submissiveness.** "*Condemn....mock....kill.*" v. 33, 34.
"Brought as a lamb to the slaughter." Isa. 53. 7.
4. **Self-sacrifice.** "*A ransom for many.*" v. 45.
"Gave himself a ransom for all." 1 Tim. 2. 6.

II. THE DISCIPLES.

1. **Fear.** "*They were afraid.*" v. 32.
"Let us also go....die with him." John 11. 16.
2. **Selfishness.** "*Whatever we shall desire.*" v. 35.
"Not henceforth live unto themselves." 2 Cor. 5. 15.
3. **Ambition.** "*Sit....in thy glory.*" v. 37.
"Lust of the eyes....pride of life." 1 John 2. 16.
4. **Ignorance.** "*They said....We can.*" v. 39.
"Build a tower....counteth the cost." Luke 14. 28.

ADDITIONAL PRACTICAL LESSONS.**The Sacrifice of Self.**

1. The sacrifice of self is necessary for the salvation of the world. v. 32-34.
2. Christ's self-sacrifice was entered into with full view of its sufferings, for the sake of its benefits to the world. v. 33, 34.
3. Where the Master shows self-sacrifice it does not become the disciples to be self-seeking. v. 35-37.
4. Those who seek for selfish aims are willing to endure every difficulty to obtain them. v. 38, 39.
5. The rewards of Christ's kingdom are for self-sacrifice and not for self-seeking. v. 42, 43.
6. Those who approach nearest to the divine ideal are those who most thoroughly forget themselves. v. 44, 45.

English Teacher's Notes.

Is it right to be ambitious? The teacher who asks this question will probably get very different answers. For the word suggests a diversity of thoughts. There is an ambition which simply means the gratification of self, and which grasps at gain, at distinction, at admiration, and at power. And there is an ambition which spurs men on to noble deeds, to discoveries, to victories, for which mankind is richer and wiser, and better off. And in these distinctions again there are many varieties. The ambition of a conqueror, of a statesman, of a man of science may arise from, and be mixed up with, many different motives. And so with the am-

bition of a school-boy, of a man entering on business, of a girl among her companions, or a woman among her neighbors. And these differences are recognized in the Bible. There are passages, such as Rom. 12. 10; Phil. 2. 3, which condemn one kind of ambition. And again there are others, such as 1 Cor. 12. 31; 14. 12, which encourage another kind.

But perhaps the clearest and most comprehensive utterance we have in Scripture concerning ambition is that contained in the passage for to-day's lesson. Here we see two ambitious men among a band of twelve, none of whom is devoid of the same impulse. They are so much in earnest about the object of their desire, that they have brought it to the Lord Jesus himself, hoping thus to make sure of attaining it. How does he receive them? How does he treat their request?

He does not altogether condemn them. For their desire is not wholly selfish. Still less is it mean or paltry. Although they little know the meaning of what they ask, they are desiring nearness to him, association with him. And this in spite of what he has been telling them, of his coming sufferings. The plain prediction of the cross they cannot receive, but they do know that in "going up to Jerusalem" he is marching straight into danger. When he went up to Bethany but a short time before, to the grave of Lazarus, the disciples had expressed their surprise at his boldness. John 11. 8. And now that he is actually going away to Jerusalem they are "amazed," and those that follow him are "afraid." James and John, then, are alive to the peril of the step their Master is taking. They know it must mean peril for themselves too, see ver. 39. But such is their faith in him that in this moment, when many are in fear and perplexity, they look forward confidently to a place of honor in his kingdom, and ask that they may be nearest to his throne.

In such ambition, although misdirected, there was something noble. But what would our Lord say to an ambition which draws the soul entirely away from him? The desire to be great in the eyes of the world, to be richer than our neighbors, to present a smarter and more imposing appearance than those around us, to be more admired than our fellows—all this is unworthy of a follower of Christ, and fills up that heart with self which should be occupied with him. Desires of this kind meet with nothing but unqualified disapproval, and distinct warning: "Every one that exalteth himself shall be abased." Luke 14. 11.

But he does not hearken to their request. And this for two reasons: 1. There is a measure of selfishness about it. They are aspiring to a place more elevated and more honorable than the rest of the apostles. The same desire to be first is evidently cherished by all the twelve, (ver. 41,) although these two alone have openly professed it to the Master. And so there is no special rebuke addressed to the two, but a word of definite instruction to all. Ver. 42-45. 2. They are asking in ignorance, "Ye know

not what ye ask." Christ's appearance at Jerusalem is about to be consummated in a very different way from that which they expect. They look for glory, but the consummation will be death. And the place on his right and on his left—would they desire that if they knew? Chap. 15. 27.

Must they, then, forego their aspirations? No. If they really desire to be closely associated with him—to be, in fact, nearer to him than others—there are two ways of becoming so, two objects on which they may set their ambition. The one is suffering, the other service.

1. Suffering.

In this the Lord Jesus was pre-eminent above the sons of men. "Behold and see if there be any sorrow equal to my sorrow." Other men have suffered, but who has looked forward to the whole terrible ordeal in its every detail? Paul went up to Jerusalem, conscious that trials were in store for him, yet not knowing the things that should befall him. Acts 20. 22. But Jesus knew all. Other men have suffered, but have been sustained by the felt presence of God. But he, whose soul was made "an offering for sin," had to cry in the hour of his glory, "My God, why hast thou forsaken me!" And among his nearest followers is that one

"Who best can drink his cup of woe,
Triumphphant over pain,
Who patient bears his cross below."

To suffer for Christ's sake, and with Christ, is distinction. "He is a chosen vessel," the Lord said of Paul: "for I will show," not how great he shall be, but "how great things he must suffer for my name's sake."

But even this distinction must not be grasped at. Christ himself withdrew from danger until his "hour," the hour appointed for him by the Father, was come, and only took the "cup," as the Father gave it him. To James and John it was "given to suffer for his sake." See Phil. 1. 29. They drank of his cup—James, the first of all the apostles, and John for the longest period of time.

2. Service.

Our Lord called all the twelve to him to speak of this: a distinction that all might covet, all might seek. In this, too, he was pre-eminent; who has stooped, or can ever stoop, like him? From the height of glory he descended to minister to his fallen creatures, to die for the guilty, to seek the lost, to raise the sunken. He gave his own life; he "poured out his soul unto death;" therefore, as the man Christ Jesus, "God hath also highly exalted him, and given him a name which is above every name."

At a tea given to poor Jewesses by a Christian lady, this motto was hung up: "Ourselves your servants for Jesus' sake." 2 Cor. 4. 5. That was her ambition. And whoever would be nearest to Christ must seek thus to follow in his footsteps of loving service—a distinction to be sought and prized by all.

Berean Methods.

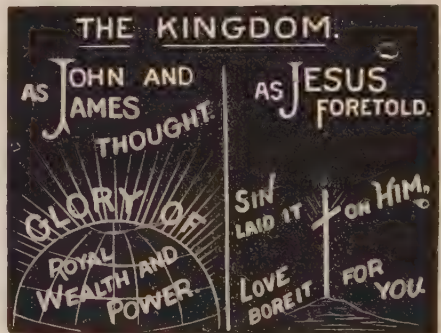
Hints for the Teachers' Meeting and the Class.

Draw a map, showing the Jordan valley, and the direction of the journey to Jerusalem.... The facts of the lesson: 1.) The journey; 2.) The prediction; 3.) The request; 4.) The answer; 5.) The dispute, v. 41; 6.) The earthly kingdom; 7.) The Gospel kingdom; 8.) The example.... The spirit of Christ as here shown. (See Analytical and Biblical Outline.).... The spirit of the disciples.... The spirit of a true disciple: 1.) Following Jesus, v. 32; 2.) Believing in Jesus, v. 32-34; 3.) Unselfish, v. 35-39; 4.) Living for others, v. 43, 44.... For thoughts on self-seeking and self-sacrifice see Additional Practical Lessons.... Doctrines in the lesson: 1.) Christ's royalty; 2.) Christ's sufferings; 3.) Christ's redemption.... ILLUSTRATIONS. *Fear*, v. 32. An officer taunted another with fear on the field of battle. He answered, "I am afraid, but if you were half as afraid as I am you would fly from the field.".... *Vanity of ambition*, v. 35-37. A slave was buried in a sepulcher beside his king; but, in after times, when the tomb was opened, it was found impossible to determine which was the skeleton of the king, and which of the slave.".... *Favors of kings*, v. 40. Story of King Cophetua, who loved a beggar-girl, and made her his queen; of Queen Elizabeth, whose love made Robert Dudley Earl of Leicester, with vast estates, etc. The only young man of whom we read "Jesus loved him," may not have been saved, for in the kingdom of God there are no favorites.... *Honor from service*, v. 43-45. The names most highly honored among men are those who have done the most, not for themselves, but for the world, as Paul, Luther, Howard, Washington, Lincoln, etc.

References. FOSTER'S ILLUSTRATIONS. Verse 33, 1240. Vers. 38, 39, *4114, *48, *2784, 6447. Ver. 38, 7684. [The asterisk indicates the poetical illustrations.].... FREEMAN: Scourging, 724; Mode of reckoning time, 868.

Blackboard.

BY J. B. PHIPPS, ESQ.



This is a double design, either one being complete in itself. James and John thought the kingdom would be one of royal wealth and power in this world. Christ foretold the beginning of his kingdom to be on the cross. Sin men laid the cross on Christ. His love bore it for you.

Jesus gave his life a ransom for **MANY.**

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: Who are great in God's sight.

Picture the journey to Jerusalem, and tell that it was the time of the passover. Explain ways of travel in those days, and get the children to fancy groups starting out from all the towns and villages, and falling in together until a large company was formed. Question about the passover, and see that the children know something about it.

Contrast two companies—mental pictures may be drawn, asking children to close their eyes—the quiet, happy pilgrims, men, women and children, all going up to the great feast, and the Great Council at Jerusalem anxiously talking about Jesus, and plotting to put him to death. They had heard of the raising of Lazarus, and they feared that all the people would follow Jesus.

Teach that Jesus knew what they were doing and saying, and that he was all ready to lay down his life for our sakes. Tell how he told his disciples once more that he was going to die, and how greatly troubled they felt, though they could not believe that it would be so.

Show a paper crown, and ask whom the disciples thought was to wear such a sign of power. They really loved their Lord, but they did not yet know that earthly glory is worth nothing in God's sight. See if children understand why the request that James and John made could not be pleasing to Jesus. What did it show? Give familiar illustration of children trying to be first, to get the best, to stand highest, and show that this disposition belongs to the natural, sinful heart, but that

when we really come to *know* Jesus we shall want to give way to others.



Explain what it is to *serve*, and speak of little ways in which children can do this. Print in the hand "Love," and show how this moves the hand. Where is love? Yes, in the heart, and the heart tells the hands what to do. Jesus was on his way to death that he might serve us. If the King of heaven can come down to earth to serve us, can we not serve others? Show that this is the only way to be great in God's sight.

A. D. 29.]

LESSON IV. BLIND BARTIMEUS.

[July 23.]

Mark 10. 46-52. [Commit to memory verses 46-52.]



46 And they came to Jeri-cho; and as he went out of Jeri-cho with his disciples and a great number of people, blind Bar-ti-me-us, the son of Ti-me-us, sat by the high-way-side begging.

47 And when he heard that it was Je-sus of Naz-a-reth, he began to cry out, and say, Je-sus, thou son of Da-vid, have mercy on me.

48 And many charged him that he should hold his

General Statement.

Still with his face toward Jerusalem, Jesus has forded the Jordan at Bethabara, where three years before the voice of John the Baptist had been heard, and where the earliest disciples doubtless recall their first meeting with the Master. John 1. 35-42. He pauses at Jericho, with its groves of palm, now more than restored to its earlier splendor since rebuilt by the Herods. Here the rich publican Zaccheus watches for his coming in the sycamore tree, and at the call of Jesus receives him to his home, and becomes a disciple, showing his faith by his works. Luke 19. 1-10. At the gate of Jericho sits a blind beggar well known to his townsmen. Hearing the tramp of multitudinous footsteps, he inquires what has called forth such a concourse, and learns that Jesus of Nazareth is passing by. He has heard of the wondrous Healer, and now he will not lose the opportunity

peace; but he cried the more, a great deal, *Thou son of Da-vid, have mercy on me.*

49 And Je-sus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Je-sus.

51 And Je-sus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Je-sus said unto him, Go thy way: thy faith hath made thee whole. And immediately he received his sight, and followed Je-sus in the way.

Explanatory and Practical Notes.

Verse 46. They came to Jericho. Jericho was the second city of Palestine, about fifteen miles north-east of Jerusalem, in the Jordan Valley, near the head of the Dead Sea. It was famous for its palm-trees, and just before the time of Jesus had been beautified by Herod the Great, who died there. **Went out of Jeri-cho.** On the way to Jerusalem, only about a week before the crucifixion. **With his disciples and a great multitude.** A vast concourse of people, representing different shades of belief in Je-sus were accompanying him to Jerusalem, as there was a general expectation that he was now about to found his kingdom. See Luke 19. 11. The crowd was swelled by the pilgrims going up to the Passover from Perea and the Jordan Valley. **Blind Bartimeus.** There are two difficulties to settle in the accounts of this event in the three gospels. One difficulty is that Matthew mentions two blind men, while Mark and Luke speak of but one. Probably there were two, but Bartimeus was the better known or the more prominent in the event. The other difficulty is in the location of the miracle, which Matthew and Mark give as Jesus was leaving Jericho, and Luke, as he was entering the city. The following suggestions have been made by commentators: 1. The men may have heard of Christ as he was entering, but been healed on the next day as he was leaving. 2. Luke's expression "was near to Jericho," may mean departure as well as approach, and the event may have been related out of its chronological order. 3. There were two Jerichos, old and new cities, and the event may have taken place while Jesus was leaving one and approaching the other. **By the high-way-side begging.** Both beggary and blindness are much more common in the East than with us. In Egypt one per cent. of the people are blind. (1) *Poor, blind, helpless—the picture of a sinner.*

47. **He heard.** The report of the wonderful cures of Jesus had doubtless reached this blind man before.

of his approach. He lifts up his cry, "Thou Son of David, have mercy on me!" Men try to hush his loud appeal, lest it may interrupt the teachings of the Master, but he cries louder, and more piercing still. The cry reaches his Saviour's ears, and arrests his journey. He pauses, and bids them bring the beggar into his presence. Speedily does Bartimeus learn that he is welcome, and without stopping to fold his mantle about him, he leaps up, and runs, groping as he goes, toward his Lord. His sightless eyeballs proclaim his need, but he must declare it with his lips as well. A touch from the healing hand of Jesus, and the light flashes in upon him; he sees the face of his Saviour and his King! With glad praises he joins the company of pilgrims, and goes onward with his Master, not only healed, but saved!

(2) *Every work of grace is a proclamation of the Saviour. Jesus of Nazareth.* "Jesus the Nazarene," a term never used by the writers of the Bible except when reporting the words of others; since it involved a shade of contempt in the utterance. **He began to cry out.** He used well his first opportunity, though he knew not that it would also be his last, in meeting Jesus, for within a week the Miracle-worker was hanging on his cross. (3) *We should lose no time in calling upon Jesus. Jesus, thou Son of David.* They spoke of him as "the Nazarene;" he addressed him as "the Son of David," recognizing him as the Messiah of Israel. **Have mercy on me.** (4) *An example of direct, earnest, humble, and believing prayer.*

48. **Many rebuked him.** Perhaps 1.) Because he was troubling the King of Israel, on the way to assume his throne, with personal and private matters. 2.) Because they were indifferent to his trouble. (5) *He is no true friend to Jesus who keeps needy souls from his presence. Cried the more.* (6) *Difficulties which discourage weak souls only increase the ardor of those who are determined to come to Christ.*

49. **Jesus stood still.** On his way to complete his redemptive work for a world, the Son of God pauses to answer the cry of a blind beggar. (7) *We have a Saviour who hears the faintest call of the lowliest soul. Commanded him to be called.* Said, "Call ye him." [Revised Version.] not because he was himself too distant to speak to the blind man; but to teach his disciples their duty to help rather than hinder the needy in their approach. **They call the blind man.** Perhaps not the same persons called who had a moment before rebuked him. **Be of good comfort.** "Good cheer." [Rev. Ver.] (8) *The call of Christ is always full of cheer to the needy.*

50, 51. **Casting away his garment.** He did not stop to wrap around him his outer mantle, but dropped

it, though it may have been his all, as he leaped up from his seat on the ground. (9) *Cast aside any thing and every thing that hinders the soul from coming to Jesus. What wilt thou.* Jesus knew his need, yet would have him confess it before all, that the reality of the miracle might be more fully attested. **Lord.** Rather, as in the Revised Version, "Rabboni." A higher title than "rabbi" or "teacher." **Thou! I might receive my sight.** (10) *"He who would see must acknowledge his blindness."*—Hedinger.

52. Thy faith hath made thee whole. This strong

faith in Jesus had inspired his earnest and persevering prayer. Faith saved him as it saves every man, by making him willing to receive mercy. **Made thee whole** might be translated "saved thee." Soul and body were healed together. **Received his sight.** Matthew mentions that Jesus touched his eyes, as in other miracles of healing. **Follow Jesus.** "Unbidden, the healed one follows."—H. Bonar. He doubtless accompanied Jesus to Jerusalem, and spread the news of his cure among the multitudes at the feast; and from the fact that his name is mentioned by Mark, may have become afterward widely known as a disciple.

HOME READINGS.

- M.* Blind Bartimeus. Mark 10. 46-52.
Tu. Jesus at Jericho. Luke 19. 1-10.
W. The blind man at Siloam. John 9. 1-12.
Th. The blind man and the Pharisees. John 9. 12-23.
F. The blind man and Christ. John 9. 24-41.
S. Healing through Christ's name. Acts 3. 1-19.
S. The ministry of Jesus. Isa. 35. 1-10.

GOLDEN TEXT.

The eyes of the blind shall be opened. Isa. 35. 5.

LESSON HYMN. L. M.

Hymnal, No. 201.

When the blind suppliant in the way,
 By friendly hands to Jesus led,
 Prayed to behold the light of day,
 "Receive thy sight," the Saviour said.
 Look down in pity, Lord, we pray,
 On eyes oppressed by moral night,
 And touch the darkened lids, and say
 The gracious words, "Receive thy sight."
 Then, in clear daylight, shall we see
 Where walked the sinless Son of God;
 And, aided by new strength from thee,
 Press onward in the path he trod.

TIME.—A.D. 29, about a week before the crucifixion.

PLACE.—Jericho, in the Jordan valley.

CONNECTING LINKS.—It is uncertain whether the visit to the house of Zaccheus took place immediately before, or immediately after, the events of the lesson.

PARALLEL PASSAGES.—Matt. 20. 29-34; Luke 18. 35-43; 19. 1.

DOCTRINAL SUGGESTION.—The mercy of Christ.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Cry, v. 46-48.**
 Where did the event of this lesson occur?
 Whom did Jesus meet at Jericho?
 Wherein was his condition a type of the sinner's?
 What spirit did he show?
 What hinderances did he meet, and how was he influenced by them?
- 2. The Call, v. 49, 50.**
 How did Jesus act toward the blind man?
 What traits of character did Jesus show?
 How did others help the blind man?
 What showed the blind man's earnest desire?
 What did he sacrifice in coming to Christ?
- 3. The Cure, v. 51, 52.**
 What did Jesus ask, and why did he ask it?
 Why should we ask for needs which God already knows?
 How was the blind man made to see?
 Wherein was his cure the result of faith?
 How does this resemble the forgiveness of sins?
 How did the healed man show his gratitude? Rom. 5. 1.

Practical Teachings.

How does this lesson illustrate—

1. The condition of the sinner?
2. The way of salvation?
3. The mercy and power of Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Cry, v. 46-48.**
 To what place did Jesus come on his way to Jerusalem?
 Who were with Jesus?
 Whom did they meet?
 What was the man's condition?

How did he know that Christ was near? Luke 18. 36, 37.

What did he then begin to do?
 How did he show that he was in earnest?
 What hinderances did he meet, and how did he overcome them?

2. The Call, v. 49, 50.

How did Jesus treat the blind man?
 What spirit did Jesus show?
 How did they encourage the blind man?
 How did he respond to the call?
 What showed his haste in coming to Jesus?
 Why was he in such haste?

3. The Cure, v. 50, 52.

What did Jesus ask the blind man?
 Why did Jesus ask this?
 How did the blind man answer him?
 How did he illustrate Matt. 7. 7?
 How was the cure wrought?
 How did his faith cure him?
 How did Bartimeus show gratitude for his cure?

Teachings of the Lesson.

How does this lesson teach us—1. To call upon Christ?
 2. To come to Christ? 3. To have faith in Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Cry, v. 46-48.

Whom did Jesus meet at Jericho? **Blind Bartimeus.**
 What was he doing? **He was begging by the way-side.**

How did he know that Jesus was near? **The people told him.**

What did he cry? **"Jesus, thou Son of David, have mercy on me!"**

What did the people tell him to do? **To be still.**
 What did he then do? **He cried all the louder.**

2. The Call, v. 49, 50.

What did Jesus do when he heard the blind man's cry? **He stood still, and told them to call him.**

What did they then say to the blind man? **"Be of good comfort: rise, he calleth thee."**

What did Bartimeus do when he was called? **He ran at once to Jesus.**

What did this show? **That he was in earnest to be healed.**

3. The Cure, v. 51-52.

What did Jesus say to the blind man? **"What shall I do unto thee?"**

What did Bartimeus answer? **"Lord, that I might have my sight."**

What did Jesus then say? **"Thy faith hath made thee whole."**

What then took place? **His sight came to him at once.**

How did he show that he was thankful? **By following Jesus.**

What is said in the GOLDEN TEXT?

Words with Little People.

How can one who is in the blindness of sin find light?
 1. By calling upon Jesus. 2. By coming to Jesus. 3. By believing in Jesus.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Christ meet at Jericho? Blind Bartimeus.

2. What was his cry when Jesus drew near? "Have mercy on me."

3. How did Christ receive his prayer? He commanded him to be called.

4. What did Jesus say to him? "**Thy faith hath made thee whole.**"

5. What did he do after receiving his sight? **He followed Jesus.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

A Picture of Salvation.

I. NEEDING SALVATION.

1. **Blindness.** "*Blind Bartimeus.*" v. 46.

"Light to them....in darkness." Luke 1. 78.

2. **Want.** "*Sal....begging.*" v. 46.

"Thou art poor and miserable....naked." Rev. 3. 17.

II. SEEKING SALVATION.

1. **Hearing.** "*He heard....Jesus.*" v. 47.

"Faith cometh by hearing." Rom. 10. 17.

2. **Calling.** "*Have mercy on me.*" v. 48.

"Seek ye the Lord while....found." Isa. 55. 6.

3. **Persevering.** "*Cried the more.*" v. 48.

"Always to pray and not to faint." Luke 18. 1.

4. **Coming.** "*Casting away....rose....came.*" v. 50.

"Come after me, deny himself." Luke 9. 23.

5. **Believing.** "*Thou Son of David.*" v. 48.

"I believe....Jesus Christ....Son of God."

III. FINDING SALVATION.

1. **Welcomed.** "*Commaned....to be called.*" v. 49.

"Him that cometh....no wise cast out." John 6. 37.

2. **Healed.** "*Received his sight.*" v. 52.

"Out of darkness....marvelous light." 1 Pet. 2. 9.

3. **Grateful.** "*Followed Jesus.*" v. 52.

"We love him....he first loved us." 1 John 4. 19.

ADDITIONAL PRACTICAL LESSONS.

Thoughts upon Opportunities.

1. The coming of Jesus is the opportunity for salvation to those who need. v. 46, 47.

2. Those who need must recognize and embrace their opportunity. v. 47.

3. We should employ every opportunity, as though it were one only. v. 47.

4. Those who find opportunity of salvation, must expect to find with it opposition. v. 48.

5. The opposition of others should only increase our earnestness in the use of our opportunities. v. 48.

6. The opportunity well-improved will bring the needy soul to the feet of Jesus. v. 49, 50.

7. The right use of opportunities in our salvation may cost us some self-denial and sacrifice. v. 51.

8. Those who use their opportunities aright will be rewarded with salvation. v. 51, 52.

English Teacher's Notes.

MANY years ago I was taken to a fine library (free) in a German town, and introduced to the venerable old librarian as one who was in search of good literature to read. His reply struck me: "And I am in search of good customers." He was in no way advantaged by lending out the books, but it gratified him to see the stores over which he watched rightly used and appreciated. There was, therefore, mutual satisfaction between the two seekers. The one sought to get the books, the other to send them out. And the first got the benefit, while the second had the pleasure of imparting it.

In the passage for to-day we have a wonderful picture of two seekers, one seeking to gain, the other to impart, a benefit. The Other was seeking to save.

SEEKING A SAVIOUR.

There is a poor blind man seated by the roadside, asking the charity of the passers-by—unable to earn his own living, without hope of cure, drag-

ging on his existence from day to day in gloom and darkness. Suddenly an opportunity comes within his reach, a hope rises up before him, the tramping of many feet excites his curiosity, and in answer to his question he is told that "Jesus of Nazareth passeth by." He has heard that name before, and knows something of what it means. Now, how does he act?

1. *He embraced the opportunity at once.* The cry rose on the air: "Jesus, thou Son of David, have mercy on me!" He had no need to wait to consider, for he knew two things—that he was in need, and that one was at hand who could help. Here is a man in real earnest. No wonder, you will say, for the restoration of his eye-sight is at stake. But is there not a yet more important matter than that?

2. *He refused to be silenced.* Opposition only made him cry the more for succor. The bystanders might think the cry a tiresome and unseemly interruption, but he knew how much it involved to him! He could not be silent at such a moment.

3. *He let nothing hinder his hastening forward when called.* His loose outer garment was in the way. He could not see to disentangle himself. Let it go right off, for he must lose no time! The opportunity was too precious.

4. *He had a definite petition to present.* He did not wish to pass for what he was not. He stood there, a blind man, asking for sight—not asking for a skillful physician—not for a competency to secure him ease and comfort, but for the one chief thing, bodily good, that was lacking to him. Nor did he seek for eloquent words in which to clothe his request. The need was too real, too pressing, to be hidden in fine language. He stated it simply, humbly, boldly.

5. *He believed Christ's word.* He required no long process of cure. "Go thy way." That was enough. He came, expecting. He heard, believing. And so the Lord declared: "Thy faith hath saved thee."

6. *He followed Christ.* Gladly and gratefully he took his place among the multitude who went with Jesus. For he had not only received his bodily eyesight, but the eyes of his soul had opened too. And he chose the better part, to be with Jesus. Having found him, he would henceforth seek from him the supply of all his need; he would seek to know him, to be led by him, to glorify him.

Here is the picture of a seeking soul—a soul in earnest.

Not losing the present opportunity. "Now is the accepted time; now is the day of salvation."

Not stopped by others. "Promise me not to stay to the after-meeting," said a lady to a young friend who was about to attend some mission services. But the girl was in earnest. And being asked by a Christian worker if she would like some conversation, assented eagerly. She would not sacrifice her opportunity to the whim of another.

Not allowing circumstances to hinder. How often a little thing—perhaps actually a garment for the body, threatens to keep back a soul! The only way is to let all go.

Asking definitely. "God be merciful to me a sinner." "Wash me, and I shall be whiter than snow." "Lord, remember me." Such are the prayers that rise from earnest hearts, and find their way to the mercy-seat.

Believing simply. It is the half-hearted, generally, that find difficulty in believing. The seeking soul that means all it says will understand that God means what he says.

Following gladly. To find Christ is the beginning of seeking to know him more. When a man has discovered a gold mine, he then desires to search out its riches.

But now look at the other side—

SEEKING TO SAVE.

The Lord Jesus was going up, with his disciples, to Jerusalem. On his way he stops at Jericho. Why? There were eyes to be opened and souls to be saved. See Matt. 20. 30; Luke 19. 9. And so, while the sightless beggar sits by the wayside, we find

1. *Jesus passing by.* The "passing by" of Jesus was always a passing by of mercy. He went about to do good. Bartimeus probably never thought of seeking a Saviour till he heard the answer of the multitude. "Jesus came seeking to save."

2. *Jesus standing still.* The cry of the needy had power to stop him. And no wonder, since he came seeking to save, and here was one to be saved.

3. *Jesus commanding the man to be called.* Why not call him himself? To show distinctly that it was not a mere passing act of kindness he was about to perform, but his actual, destined work, which his people were to share.

4. *Jesus answering the man.* (Ver. 51.) answering his cry and his faith, with his "What wilt thou?" placing himself, as it were, at the blind man's disposal.

5. *Jesus healing.* There was not only pity, but power, with him—no case too hard—no need too desperate with him. His word was enough.

6. *Jesus leading.* For he accepted the man as his follower. He did not send him away when he had granted his request. When Jesus receives any one he does it always and for

Here is a picture of the seeking Saviour—"Jesus Christ the same yesterday, to-day, and forever."

Do you know any thing of the earnestness of a seeking soul? Do you know the joy of a soul that has found a Saviour, and seeks to follow him always? Have you given joy to the seeking Saviour?

Bureau Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map, showing the position of Jericho in Palestine.... The events of Bible history associated with Jericho, (very briefly).... Contrast Joshua and Jesus coming to Jericho.... Elisha in Jericho, and Jesus in Jericho.... The events of Jesus' sojourn in Jericho.... The condition of Bartimeus as a type of the sinner: 1.) Blind; 2.) Poor; 3.) Helpless.... Bartimeus as a seeker: 1.) Hearing; 2.) Calling; 3.) Determined; 4.) Coming; 5.) Believing.... Show here the way of salvation.... Bartimeus as a saved man: 1.) Fully healed, enlightened; 2.) Grateful; 3.) Following Jesus.... Concerning the right use of opportunities. (See Additional Practical Lessons.).... ILLUSTRATIONS. Use of oppor-

tunities. Woman of Samaria. John 4. Ethiopian treasurer. Acts 8. Lydia. Acts 16.... "Jesus stood still." A czar of Russia saw a poor man drowning, leaped from his horse, swam in, and rescued him. So Christ stops to save his own.... *Persistence against opposition.* Longfellow's "Excelsior" as an illustration.... See a beautiful poem by Longfellow describing the healing of Bartimeus.

References. FOSTER'S ILLUSTRATIONS. Ver. 46, 6704. Ver. 46-52, *267, *3157. Ver. 40, 9105. Ver. 51, *3154, 6056. [The asterisk indicates the poetical illustrations.]... FREEMAN: The outer garment, 205.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Faith brings light.* To be taught: Faith makes us ask help. Faith does not notice discouragements. Faith leads to healing. Recall the company going to the passover, and tell that Jesus and his disciples stopped at Jericho. Locate on the map, and ask if we should expect Jesus to stop there to rest, or to have a pleasant time, or that he might help somebody?



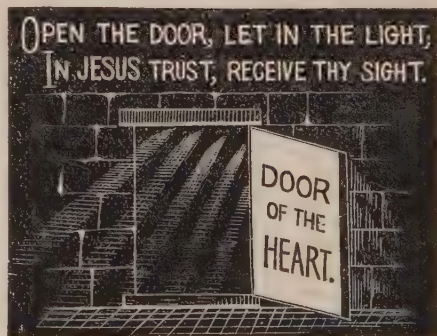
1. No doubt the blind man had heard of Jesus, and the wonderful cures he did. But he could not find his way to this good Physician, for he was poor and blind. That is just like us; we are poor and blinded by our sin, and we could never be cured if Jesus did not find us. Ask why the blind man cried for help. He knew that he was blind, and that he could not cure himself. So he asked Jesus to help him, and this is just what we must do.

2. Teach that Jesus did not answer the first call. He wanted to see how much in earnest Bartimeus was. We must not ask something of God and then forget it. If we have faith we shall keep on asking until we get it, even though people may tell us to stop. Jesus is the same now that he was when on earth. He wants us to be in earnest, and to show it. Show the likeness between physical blindness and soul-blindness. If we have found out that we cannot see Jesus, and this is what makes all our trouble, we shall find some to hinder us if we try to call to him. But faith will not stop. Remember that.

3. Tell how Jesus cured him, and what he said in the last verse of the lesson. Who, then, can be cured, if sick, or blind, or in any trouble? Whoever has faith. Call some child forward to take a small gift, and show that the child's act is faith in the teacher. If teacher stood behind a screen, and neither teacher nor gift could be seen, it would be a little harder to have faith. Teach that though we cannot see God, yet since he cannot lie because he is God, we ought to trust him, and must if we are ever cured of sin.

Blackboard.

BY J. B. PHIPPS, ESQ.



This lesson on the board is designed to teach that as blind Bartimeus desired to receive the light of day, so should each one of us desire to receive the light which comes with pardon of sins. The heart must be opened to Christ. Call on him in faith.

Jesus of Nazareth passeth by.
Now is the accepted time.

A. D. 29.]

LESSON V. THE TRIUMPHAL ENTRY.

[July 30.]

Mark 11. 1-11. [*Commit to memory vs. 7-10.*]

1 And when they came nigh to Je-ru-sa-lem, unto Beth-phage and Beth-an-y, at the mount of Olives, he sendeth forth two of his disciples.

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

General Statement.

From the house of the publican at Jericho, Jesus, attended by his disciples and an ever-increasing multitude, sets forth on his journey through the robber-haunted defiles of the Judean hills. After a day of ascent, he rests on the eve of the Jewish Sabbath at Bethany, where Martha and Mary, with their brother, called back from his grave a few weeks before, rejoice to welcome their Saviour. A day of holy quiet follows, and with the sunset of the Sabbath comes a feast in honor of Jesus, where Mary, with sad prescience of approaching sorrow, washes his feet, and breaks above his head the alabaster box of costly perfume. On the next day, the first day of his last week on earth, he prepares for his solemn entrance as King into the nation's capital. He sits upon the ass's foal, while palms wave around, and garments are spread under his feet, and the loud "Hosanna" rises from ten thousand lips. Over the terraces of the hill, bowered in its dark-green

6 And they said unto them even as Je'sus had commanded: and they let them go.

7 And they brought the colt to Je'sus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord!

10 Blessed be the kingdom of our father Da'vid, that cometh in the name of the Lord! Hosanna in the highest!

11 And Je'sus entered into Je-ru-sa-lem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Beth-a-n-y with the twelve.

olive-trees, the procession moves, growing as it advances, and met by another throng from within the walls of the city, hailing the Nazarene as the Son of David and the King of Israel. The Master rides in silence, for he alone knows how soon the hosannas shall darken into curses, and the cross stands in his near horizon. Suddenly, the holy city breaks upon his view, with its lofty walls, its bannered towers, and its temple, whose gilded roof flashes back the rays of the afternoon sun. Tears fall from the Saviour's eyes in his hour of triumph as he foresees the hosts that soon shall encamp around those walls, and the days of terror and destruction scarcely a generation distant. But the host rolls onward, down the slopes of Olivet, across the valley of Jehoshaphat, into the Golden Gate of the temple. The King looks around upon his Father's house, and then returns to the friendly shelter of the roof at Bethany.

Explanatory and Practical Notes.

Verse 1. When they came nigh. After a day at Bethany, as the Saviour and his disciples, now suddenly increased to a multitude in number, took up their journey to Jerusalem. **To Jerusalem.** Three times at least during the Saviour's ministry he had visited Jerusalem, but this was his only public and royal entrance to the capital. **Bethphage.** "House of figs;" a small village on the Mount of Olives, now unknown. **Bethany.** A village on the Mount of Olives, two miles east of Jerusalem. Here lived Lazarus, Mary and Martha, and from its vicinity Jesus ascended from earth to heaven. The place is now called *El-Azariah*, from Lazarus. **Mount of Olives.** A well-known mountain east of Jerusalem, having three elevated points, and looking down upon the city. Only a few of its ancient olive-trees are now remaining. **Two of his disciples.** Showing that his entrance to the city was to be public and in state, as befitting the Messiah of Israel.

2. Into the village. Probably a cluster of houses near Bethany. **A colt tied.** From Matt. 21. 2, "An ass tied, and the colt with her." In eastern lands, the ass is of much finer quality and held in higher esteem than with us. Kings rode upon asses in ancient time, while horses were used only for war. **Whereon never man sat.** Thus Jesus showed his omniscience, in directing to the very place and stating what would there be found; his kindly authority, in appropriating to his needs the possessions of his subjects; his power, in making an unbroken colt submissive to his will. There was a significance, too, in his riding upon a colt "whereon never man had sat," as sacred to his divine uses, for only oxen which had never worn the yoke were sacrificed at the altar. So he was born of a virgin mother, and buried in a new and hitherto unused tomb. **Loose him.** A lowly service, but the lowliest service for Christ is an honor.

3. 4. The Lord hath need. Probably the owner of the ass was a disciple of Jesus, and would recognize it a privilege to place his property at the service of Jesus. (1) *Notice that Jesus here calls himself "Lord."* John 13. 13. (2) *The disciple should rejoice in the opportunity to serve his Master with his possessions.* **Where two ways meet.** Literally, "in the round-about way," that is, perhaps on a lane out of the principal street. The Revised Version translates, "in the open street,"

"A topographical note which could only be given by an eye-witness."—*Morison.*

5, 6. What do ye. As we would say, "What do you mean, by unfastening the colt?" that is, by what right, and for what purpose. **They said, . . . as Jesus had commanded.** (3) *He who obeys the command of Christ with precision will find perplexities resolve themselves before his path.* **They let them go.** Thus unconsciously aiding to fulfill a prophecy made six centuries before. Zech. 6. 6.

7. Cast their garments upon him. The disciples thus show their homage to their Master. **He sat upon him.** Upon the colt, while the she-ass accompanied. By thus riding in a somewhat stately manner, as the central figure of a procession into the city, Jesus presented himself to its people as their King.

8. Spread their garments. Throwing their outer mantles upon the path, as if to form a carpet for the King, as is still seen in Oriental countries. **Others cut down.** Revised Version, "Others branches, which they had cut from the fields." Still others, according to John 12. 13, coming out from the city to meet the advancing procession, waved palm branches, in honor of the Saviour, whom all supposed now about to assume his long delayed throne.

9. Went before. . . followed after. The Saviour was in the midst of a multitude, with the twelve by his side, while throngs more or less strongly believing in his Messiahship were in front and following. This concourse was mostly of people from Galilee and Perea (where Jesus had many disciples) coming up to the feast of the passover. **Hosanna.** A Hebrew expression, meaning "save now," used as a form of praise and adoration. **Blessed is he that cometh.** These words are a modification of Psa. 118. 25, 26, which the Jews applied to their expected Messiah. **In the name of the Lord.** The people looked for a king who was to be like David of old, a divinely appointed ruler, a representative of Jehovah. In their song speaks "the spirit of memory, the spirit of loyalty, the spirit of national pride, the spirit of prophecy, the spirit of hope."—*J. H. V.*

10. The kingdom of our father David. The kingdom of Israel was at its height of power during the age of David, and they hoped that Jesus was now about to

lift it from subjection to the hated Romans, and renew its ancient glories. **Hosanna in the highest.** Within five days the voice of "Hosanna" was to be succeeded by the cry, "Crucify him!" in some instances, though not generally, from the same lips. (4) *How soon the praises of men may be turned to curses!* (5) *Let us seek the honor from God which is constant and unchangeable.*

11. Entered into Jerusalem. On the way, while passing over the Mount of Olives, while others rejoiced, Jesus wept as the city burst upon his view, (Luke 19. 41,) for he thought of the woes that were impending over it. **Into the temple.** The path over the Mount

of Olives led through the temple. His entrance took place on the very afternoon when the paschal lamb was set apart for the sacrifice of the passover. **Looked round about.** Not in idle curiosity, but as taking possession of his Father's house, and as its Lord observing its condition. (6) *Now, as then, Christ is present with observant eyes in his house of worship.* **Eventide.** An indefinite period, from about three hours before sunset to as many after. **Went out unto Bethany.** As it was unsafe to sleep among his enemies, who had already bartered with Judas for his betrayal, he spends these last nights in the home of his friends at Bethany.

HOME READINGS.

- M.* The triumphal entry. Mark 11. 1-11.
Tu. On the way to Jerusalem. Luke 19. 11-28.
W. Weeping over Jerusalem. Luke 19. 37-48.
Th. Joseph's triumph. Gen. 41. 38-46.
F. David's triumph. 1 Sam. 18. 1-9.
S. Solomon's triumph. 1 Kings 1. 32-40.
S. The welcome to the King. Psa. 24. 1-10.

GOLDEN TEXT.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. Zech. 9. 9.

LESSON HYMN. 7, 6.

Hymnal, No. 883.

When, his salvation bringing,
 To Zion Jesus came,
 The children all stood singing
 Hosanna to his name.
 And since the Lord retaineth
 His love to children still,
 Though now as King he reigneth,
 On Zion's heavenly hill,
 We'll flock around his banner,
 We'll bow before his throne,
 And cry aloud, "Hosanna
 To David's royal son."

TIME.—A. D. 29, on the Monday before the crucifixion.

PLACES.—Bethany, the Mount of Olives, Jerusalem.

CONNECTING LINKS.—1. The parable of the pounds. Luke 19. 11-28. 2. The anointing at Bethany. John 12. 1-8.

PARALLEL PASSAGES.—Matt. 21. 1-9; Luke 19. 29-44; John 12. 12-18.

DOCTRINAL SUGGESTION.—The kingship of Christ.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The King's Command, v. 1-6.**
 Why did Jesus come to Jerusalem through Bethany? John 12. 1, 2.
 What was his command and its purpose?
 What events followed it?
 What authority did this show?
 How may we use our possessions for Christ?
- 2. The King's Approach, v. 7, 8.**
 In what manner did Christ approach Jerusalem?
 How was his royalty recognized?
 What did he do and say as he drew near the city? Luke 19. 41-44.
 What feeling did this show?
- 3. The King's Welcome, v. 9-11.**
 Who accompanied Jesus into the city? Luke 19. 37.
 How did they welcome him?
 What title did they bestow upon Jesus? Luke 19. 38.
 To what place did Jesus go, and for what purpose?
 Where did he go at evening, and why?
 How long was this before his death on the cross?

Practical Teachings.

How are we here taught—1. Our duty to obey Christ's commands? 2. Our duty to give to Christ's cause? 3. Our duty to honor Christ as King?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The King's Command, v. 1-6.**
 Over what mountain did Christ approach Jerusalem?
 What place on this mountain was a home of Jesus? Matt. 21. 17.



What friends of Jesus lived in this village? John 11. 1.

What did Jesus tell his disciples to do?

What did they find?

What did they tell those that stood by?

Has Christ a right to use the possessions of people?

2. The King's Approach, v. 7, 8.

In what manner did Jesus approach the city?

Upon what cushion did he sit?

What is said of Christ's coming in the **GOLDEN TEXT**?

What did the people do who were with Jesus?

Why did they do these things?

What did they expect that Jesus was about to do?

3. The King's Welcome, v. 9-12.

Who welcomed Jesus to the city? John 12. 12, 13; Luke 19. 37.

In what words was he welcomed?

What did the crowd in the city afterward cry out?

Mark 15. 13.

Into what place did Jesus go, and for what purpose?

What was predicted of Christ in Mal. 3. 1?

Where did Jesus go at evening?

How far was this place from Jerusalem? John 11. 18.

Teachings of the Lesson.

Where does this lesson teach—

1. That we should give whatever Christ asks?

2. That we should honor Christ as our King?

3. That we should join in the praises of Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The King's Command, v. 1-6.

To whom did Christ give a command? To two of his disciples.

Where was he at this time? On the Mount of Olives, near Jerusalem.

What did he tell them to do? To bring a young colt from the village.

What did they do? They went and brought it.

What did they say to a man who spoke to them? "The Lord hath need of him."

2. The King's Approach, v. 7, 8.

What did they do with the colt? They brought him to Jesus.

What did they place upon him for a saddle? Some of their own clothes.

How did Jesus enter Jerusalem? Riding upon the colt.

What did the people spread before him on the way? Branches of the trees.

3. The King's Welcome, v. 9-11.

How was Jesus welcomed? By the disciples and the people.

What did they say? "Blessed is he that cometh in the name of the Lord."

How is this given in the **GOLDEN TEXT**? [Repeat **GOLDEN TEXT**.]

Where did Jesus go in Jerusalem? To the temple.

Where did he go to rest at night? In Bethany.

Words with Little People.

How can I welcome the King? 1. By opening my heart to him. 2. By doing his will. 3. By working for his cause. 4. By singing his praise.

THE LESSON CATECHISM.

[For the entire school.]

1. When did Jesus enter the city of Jerusalem? Four days before his death.

2. In what manner did he enter the city? In triumph as a King.

3. What did the people cast down upon the path before Jesus as tokens of honor? **Branches from the trees.**

4. What did they cry out? "**Hosanna in the highest.**"

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The King of Zion.

I. HIS KINGLY AUTHORITY.

Sendeth forth... his disciples. v. 1.

"My friends... do... I command." John 15. 14.

II. HIS KINGLY KNOWLEDGE.

Ye shall find a colt tied. v. 2.

"The eyes of the Lord are in every place." Prov. 15. 3.

III. HIS KINGLY CLAIM.

"*The Lord hath need of him.*" v. 3.

"He is Lord of all." Acts 10. 36.

IV. HIS KINGLY HONOR.

Hosanna: Blessed is he that cometh. v. 9.

"Praise ye the Lord... in the heights." Psa. 148. 1.

V. HIS KINGLY VISIT.

Entered into... the temple. v. 11.

"The Lord... come to his temple." Mal. 3. 1.

ADDITIONAL PRACTICAL LESSONS.

How to Honor Christ.

1. We can honor Christ by esteeming it a privilege to fulfill his lowliest errands and services. v. 1, 2.

2. We can honor Christ by gladly placing our possessions at his service. v. 3-6.

3. We can honor Christ by showing our faith in him in obeying his commands. v. 3-6.

4. We can honor Christ by denying ourselves for the comfort and the help of his cause. v. 7.

5. We can honor Christ by our public profession of faith in him. v. 8, 9.

6. We can honor Christ by our praises, which he delights to hear. v. 9, 10.

7. We can honor Christ by keeping his house ever in readiness to meet his eyes. v. 11.

8. We can honor Christ by gladly receiving him as a guest in our own homes. v. 11.

English Teacher's Notes.

WHEN the "wise men from the East" came seeking the "King of the Jews," it was to Jerusalem first that they directed their steps. They naturally thought that the king would be found in his capital city. But the reference of the priests and scribes, on the demand of Herod, to the Scriptures, showed that they were mistaken. These declare that he who was to "rule Israel" should be born in Bethlehem. And in that town, "little among the thousands of Judah" the new-born King was found. Forced to leave Bethlehem for a while, and take refuge in Egypt, living afterward a quiet and obscure life in lowly Nazareth, he entered the royal city from time to time only, among the multitude, unknown and unrecognized. At length, after the lapse of thirty years, he came up to Jerusalem at one of the feasts, and, going straight to the temple—to his Father's house—emptied its courts of the buyers and sellers and goods that profaned them, with the authority of One whose right it was to do so. But the heads of the nation refused to acknowledge him, and at each subsequent visit their enmity only increased, until at length it became actually dangerous

for him to remain openly in the neighborhood. John 10. 39, 40; 11. 53, 54.

And yet, after this, the King did once enter in triumph his capital city, saluted and welcomed as the Son of David, the king of Israel that "cometh in the name of the Lord." John 12. 13. No wonder that all the four evangelists have narrated this entry. The narrative of Luke is perhaps the most graphic and touching. John alone mentions the multitudes coming out of the city to meet him, Matthew the "children crying in the temple," (which perhaps occurred only the next day,) while Mark gives the fullest account of the procuring of the colt on which he rode. Going through the narrative of the latter, our passage for to-day, we notice four points about the coming of the King.

1. He came as one full of resource.

Multitudes had joined him before he drew near to Jerusalem. At Jericho he had been the center of a joyful crowd. Yet he journeyed, as usual, on foot, like the lowliest of his followers. But now he was about, for once, to enter the city as the promised King, to fulfill what had been predicted of him ages before, though none, even of his disciples, remembered the prediction at that time. John 12. 16. But where was the ass-colt—the symbol of old time in Israel of the ruler's dignity, (see Judges 5. 10; 10. 4; 12. 14,) to be found? No one had thought of offering him any thing of the kind; and they were now on the road—no time for delay. But the Lord knew where was the animal he needed, and where the owner that would gladly send it on such an errand. And so he bids his disciples go and bring—not ask for—the colt, with a message to satisfy any one who should challenge their right to do so. And with unquestioning faith they go and bring it.

2. He came as one full of power.

The colt is yet unbroken: no man has ever used it before. But in his hands whom winds and waves, disease and death, obey, the spirited and stubborn animal, all unaccustomed to the yoke, is gentle and tractable. And neither the strangeness of the situation, nor the thronging crowds, nor the shouts of gladness, turn it aside from the path of submission and service to him who had "need of it." Not only its owner, but the creature itself, is "willing in the day of his power."

3. He came as one desired.

There was no royal pomp about him to dazzle the beholder's eye. His hands were empty of earthly riches and earthly honors. But the crowd that accompanied him could bear witness to his miracles of mercy, and to his words of grace and truth. They could feel that he was indeed the One needed by suffering humanity, the One needed by thirsty souls, the One needed to make Jerusalem what the prophet had foretold—"a pride in the earth." Isa. 62. 7. And so they heralded his approach to the city with waving of palms and with joyful hosannas.

4. He came as one with authority.

Entering the city, he went straight to the temple, not as a humble worshiper, but as one who had by

right the oversight and jurisdiction in his Father's house. There he looked round about upon all things, saw the buyers and sellers departing for the night, and beheld the signs of the traffic that had been going on during the day. And on the morrow he returned, and as once he had done before, cleared the holy courts, and rebuked the profaners—not now with the remonstrance: "Make not my Father's house an house of merchandise," (John 2, 16,) but with the condemnation: "Ye have made it a den of thieves." Ver. 17.

No wonder that he was saluted by those whose hearts were touched with a desire after good as "the Son of David," the "King of Israel that cometh in the name of the Lord," and that many looked forward, joyfully, to the speedy establishment of "the kingdom of our Father David." And yet they were mistaken.

He had come to lay the foundation-stone of his kingdom, and he had come to lay it in Calvary, not in festivity and gladness, but in suffering and death. That same prophecy of old that spoke of the "King" coming to Zion, spoke also of the "blood of the covenant." Zech 9, 9-11. Many earthly conquerors owe to the life-blood of their followers the kingdoms they have won. Christ must shed his own blood that he might set up his kingdom of blessing. And now the foundation has been laid, and the structure is rising, but the kingdom has not yet reached its consummation. We still sing:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-stained banner streams afar;
Who follows in his train?"

And none can follow till they have entered the kingdom through the blood. Accept the death of Christ for your sin, trust in his death as your ransom, and then devote your life loyally to him who poured out his for you. And remember you are not called to serve one who is needy, distressed, defeated; but one who has all resources, one who has all power, one who has divine authority, and one who is in truth the desire of all nations, (Hag. 2, 7;) for whom, consciously and unconsciously, all creation groans, and who alone can fill and satisfy the human heart which he created.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

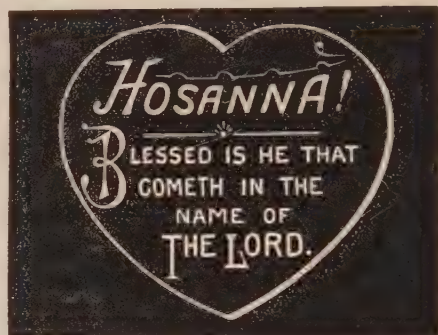
Draw a map, showing position of Jerusalem, Mount of Olives, Bethany, the temple, and the road followed by Jesus. . . . Events of Gospel-history associated with Bethany: 1.) Mary and Martha, the friends of Jesus; 2.) Raising of Lazarus; 3.) The ascension of Christ. . . . Events connecting this lesson with the last. (See General Statement.) . . . Combine the four accounts of this event, not the differences, and arrange the order. . . . Why did Jesus make this triumphal entrance into Jerusalem? . . . Previous visits of Jesus to Jerusalem. . . . The persons in the lesson, and what they show: 1.) Jesus, or royalty; 2.) Disciples, or obedience, service; 3.) Multitude, or praise. . . . Aspects of Christ: 1.) Authority; 2.) Omniscience; 3.) Power; 4.) Kingliness; 5.) Carefulness, v. 11. . . . How we may honor Jesus. (See Additional Practical Lessons.) . . . ILLUSTRATIONS. "In Persia, seven miles of road were covered with superb silks, over which the king rode with a prince whom he wished to honor."—*Biblical Museum*. . . Rob-

ert Browning's poem, "The Patriot," describing one who a year before entered Brescia in triumph, with bells ringing in his honor, and roses strewed in the way; afterward riding out in the rain, stoned by the people, on his way to the scaffold to die.

References. FOSTER'S ILLUSTRATIONS. Ver. 1-11, *3589. Ver. 11, *3582, 2543. Ver. 9-11, *3262. [The asterisk indicates poetical illustrations.] . . . FREEMAN: Garments and branches strewn, 687.

Blackboard.

BY J. E. PHIPPS, ESQ.



These words of praise are placed in a heart to teach that from there true praise must come. Lip service is mockery.

C
H
R
I
S
T
MY KING

LORD OF LORDS AND KING OF KINGS.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Coming of the King.* This is a picture lesson, and the more vivid we make the picture the more forcible will be the lessons. Recall the journey Jesus was taking. To what city was he going? What feast was to be held there? What was awaiting Jesus there? What made him willing to meet suffering and death? Talk about processions. Let children tell what great processions they have seen, and show that they are always in honor of somebody or something. Did Jesus seek honor? What honor really belonged to Jesus? Recall the request of James and John, and teach that they were right in believing in the kingship of Jesus, but that their mistake was in thinking him an earthly king. Lessons to be taught: About the King's power. About the King's glory.



1. Read what Zechariah said six hundred years before about the way Jesus was to enter Jerusalem. Then tell the story, explaining that kings and princes in those days rode upon asses, and that animals which had never been worked were used for sacred purposes. If a real palm-branch can be procured, use it in preference to blackboard. Tell that it is a symbol of victory, and ask what Jesus came to get the victory over. Teach that he will get the victory over our evil spirits if we will believe in him, for he has all power. Give illustrations of his power, and ask children to recall what they have learned of his power over sin, disease, and death.

2. Tell of the excitement in the city when Jesus entered in this royal way. The city was full at this time, and many saw him for the first time. Tell how the people shouted in his praise, and even the children in the temple sang, "Hosanna to the Son of David," and so

displeased the Pharisees. Teach that though Jesus was glad to give his life for us, because of his great love, yet the sin of the people, who turned away from him, made him sad. *Our sin hurts Jesus now.* Impress upon the children that the glory of Jesus is his love.

LESSONS FOR AUGUST, 1882.

- AUG. 6. The Fruitless Tree. Mark 11. 12-23.
 AUG. 13. Prayer and Forgiveness. Mark 12. 24-33.
 AUG. 20. The Wicked Husbandmen. Mark 11. 1-12.
 AUG. 27. Pharisees and Sadducees Silenced. Mark 12. 13-27.

Alcohol—Al Ghoul.

In the JOURNAL for April, in the article entitled "Temperance Hints on the Lessons for April," by Mrs. S. M. I. Henry, I find the following statement:

"The Arabic word for 'unclean spirit' is *al ghoul*, and *al ghoul* is the original for alcohol, our English word. This name was given this fluid because its use made a man act as though he were possessed of a devil."

Now I wish to ask if this statement in regard to the derivation of our English word *alcohol* is correct, and by what authority it is established?

I know of no philological work that gives the word any such derivation, and of no lexicographer who assigns to the word *alcohol* any such origin.

Webster says that our word *alcohol* is derived from an Arabic word "*al kohl*—a powder of antimony to paint the eyebrows with." And "that the name was afterward applied, on account of the fineness of this powder, to highly rectified spirits," but that this "signification was wholly unknown in Arabia."

J. C. A.

Racine, O.

Methodism in the Lessons of the Third Quarter.

BY D. A. WHEDON, D.D.

THE gift of sight to blind Bartimeus, in Lesson IV., and the withering of the fig-tree, in Lesson VI., are the only miracles recorded in the lessons for the quarter; and they richly confirm what we have heretofore found in St. Mark's Gospel bearing on the question of the Person of our Lord. Testimony of another character, however, is abundant. His teachings rise to the loftiest height of spiritual truth; he reforms the law of marriage and divorce; he accepts the popular acclaim of the kingship of Israel; he exercises the authority of Lord of the temple; he minutely predicts the future. These things he does in his own name; surely he was divine as well as human.

In Lesson I. our Lord speaks of marriage—the union of one man and one woman—and divorce, which he forbids except in case of adultery. The Methodist Episcopal Church, in its "Form of the Solemnization of Matrimony," declares that "so many as are coupled together otherwise than God's word doth allow, are not joined together by God;" it makes the marriage-covenant hold "so long as ye

both shall live," "from this day forward," "till death us do part," etc., regarding marriage as a life union. By implication, therefore, it cannot sanction divorce except for the one cause. Concerning the re-marriage of a divorced person, the legislation of the Church has been silent hitherto, but the whole spirit of the Marriage Service, and its letter cited above, as well, and the general sentiment of its ministers and people, allow such re-marriage only when the divorce was for adultery, and even then only to the innocent party.

Another point in this lesson is the condition of little children—"infants," Luke says, or "babes," as the Revised Version has it. There is happily a growing acceptance of the Methodist doctrine that all children dying in infancy are saved. Few Calvinists now believe Calvin's doctrine of infant damnation. They are saved, not because they are innocent, not because of their parents' piety, but because of the atonement of Christ which meets them at birth and avails for them unconditionally until by personal act they reject it. The condition of faith is for him who has personally sinned, and not for the infant who has not so sinned. In the eye of Methodism the notion that infants must have a probation after death in order to believe in Christ is a heresy full of danger and to be rebuked, for its doctrine is that "all children, by virtue of the unconditional benefits of the atonement, are [already] members of the kingdom of God," adding, as a corollary, "and are therefore graciously entitled to baptism."

The insufficiency of morality, as the word is commonly used, to secure salvation, is taught in Lesson II., in the case of the young ruler. He had from his youth up kept the commandments of the Decalogue touching his relations to men, and, so far as appears, those only. He needed, besides this, the surrender of his whole being to God, as the Lord of himself and his wealth. Methodism constantly insists on morality; it is a duty binding on all; but a true morality includes the purest and highest devotion to God. The worldling's morality is self-righteous, and self-sufficient as well. Christ's rule ignores self, renounces all, and follows the Master.

Lessons VI. and VII. speak of the need and power of faith, topics on which Methodism has much to say. In general, faith believes God and obeys God. It follows that he who would have faith must submit wholly to God's will. What things faith is exercised for must be those that are in accordance with his will. Whatever is clearly promised in God's word, faith may claim, as, for instance, the pardon of sin. What is not so promised faith may claim with the proviso that it seems best in God's sight to grant it, as, for instance, recovery from sickness. The faith that saves the soul, "saving faith," is an obeying surrender of the whole man to Christ, taking him as Saviour to save, and Lord to rule him. The faith which believes and receives simply expects God to do what he has said he will. The faith which removes mountains expects the exertion of divine power to remove obstacles in

the way of his kingdom. Then there is the special gift of faith to the few on whom it pleases God to bestow it for certain specific purposes, as in the Church at Corinth.

As against the Sadducees, the materialists and annihilationists of their time, Lesson XI. asserts the reality of a future life. The Methodist doctrine on this subject, and also on the second advent in Lesson XII., was given in the JOURNAL for April.

Newport, R. I.

Making God Known.

BY M. V. M.

A poor woman of average intelligence, and for many years a church-member, was one day telling a lady something of the sad state of things in her poor home, and concluded with,

"Of course, I worry a great deal."

"Does that help?" was asked.

"No, I suppose not, but I can't help it."

"Perhaps you can't, but it must be God can, for you know he tells us to take no thought for the morrow; to 'cast all our care upon him,' and this, because he is our Father, and wants to provide for us," was suggested.

"O, yes," was the reply, "I know it says so, but then, you know we can't do it!"

What wonder that a blank wall of impossibility rises up before one who does not see and hear a living Father, but only an abstract "It," that "says so!"

Is it not true that this is a fair sample of the average reception of God, and his truth? Any one who hears people speak from the heart, as those in stress must and will do, has to acknowledge that God is not known by the great majority of those who claim to know him.

Clearly, then, here is a wide field of labor for all living souls who have become acquainted with a living Father—making him known to be such to the terribly orphaned and desolate ones who find in him only a far-away, cold abstraction!

Is it too much to ask of the Sunday-school teacher of this day that he have a personal acquaintance with the God and Father of our Lord Jesus Christ, and so be fitted to make him known to his pupils? We are living in a very practical age. It is demanded of the secular teacher that he know the science which he essays to teach; it is not enough to be able to repeat its terms, and talk well and feelingly of its beauties. He must be well enough acquainted with it to put its principles to the test, and to prove by actual demonstration that he is offering truth to his pupil. The teacher who stands or falls by the assertions of a text-book is justly regarded as not yet fitted for his work, and why should less be demanded of one who attempts to teach the highest of all sciences—the believing in God, which is living by him? Here, if anywhere, the teacher should be able to say, "I am, therefore I know and can assert."

To make God known, he must first be known. He presented himself to the world in the person of Jesus, and the disciples of Jesus are to re-present him to the same unbelieving world. But a disciple must be "a disciple indeed," a real learner, and therefore having a real acquaintance with the Great Teacher, before he can introduce him to another.

Ah! if our children and youth were meeting, from week to week, men and women who could say to them with truth, "I believe, [live by] therefore I speak," what might we not hope for in the near future? If Jesus the Christ were held up in word and in life as a living Person to be trusted and followed, even at the expense of all beside, what living waters would straightway begin to refresh our dry and thirsty lands!

No one doubts that God's word is far too often an "It" that speaks, and not a living, feeling, loving Being. A broad and grandly open field lies before us in the Sunday-school, thronged by the dear little people of the land.

The privilege of making God himself known to them is ours, and if any bar stands in the way, may we not rightly inquire if it be not our own lack of personal acquaintance with him?

"He Leadeth Me."

THE patter of little feet on my office-floor and a glad voice exclaiming:

"Papa, I've come to 'scort you home!" made known to me the presence of my little six-year-old darling, who often came at that hour to "take me home," as she said. Soon we were going hand in hand on the homeward way.

"Now, papa, let's play I was a poor blind girl, and you must let me hold your hand tight, and you must lead me along and tell me where to step and how to go."

So the merry blue eyes were shut tight and we began. Now step up, now step down, here we go around the corner, and so on, till we were safely arrived at home, and the darling was nestling in my arms, saying, "Wasn't it nice, papa? I never peeped once."

"But," said mamma, "didn't you feel afraid you would fall, dear?"

With a look of trusting love came the answer: "O, no, mamma! I had tight hold of papa's hand, and I knew he would take me safely over the hard places."

O, that we might, with just this loving trust, clasp the heavenly Father's hand, and go down the steep paths, round the sharp corners, and over all the rough places of this troublesome, changeful life, never letting go, and never opening your eyes to wonder or doubt as to his way, knowing that it will at last bring us, when the weary walk is done, to rest in his loving arms forevermore.—*Selected.*

ATTENTION is not an end, as appetite is not an end.

Temperance Notes on the Lessons for July.

BY MRS. S. M. I. HENRY.

JULY 2.

Mark 10. 8—"They twain shall be one flesh." The use of strong drink often prevents this union of husband and wife, and renders the marriage vow null and void. Rum is the uncompromising enemy of this sacred relation established by God from the beginning of the race.

Vers. 9—"What God hath joined together" strong drink oftentimes puts asunder. Drunkenness destroys love, breaks up homes, and deprives children of the united parental head and heart without which there can be no true care, discipline, or domestic culture.

Vers. 11, 12—Intemperance is a fruitful cause of the adulteries and uncleannesses which curse the homes and society.

Vers. 13, 14—"Suffer little children to come unto me." Drunkenness, as much as any thing else, keeps little children from Christ. Drunken parents never bring their little ones to him, but sell them to vice instead. Christ blessed the children; vice, rum, curses them.

JULY 9.

Mark 10. 19—"Do not." "Thou shalt not." The law of God is prohibitory. It unqualifiedly prohibits all trespass upon *all right*. The liquor traffic and use defies the entire decalogue, and establishes *license* instead of *law*.

Vers. 22—I know a young man who is kept from following Christ by the wine which he loves and will not surrender.

Vers. 23-25—I know a man who is kept away from Christ by the inordinate love of money, which made him a brewer and distiller. "It is easier for a camel to go through the eye of a needle," than for a man to enter the kingdom of God with a brewery, distillery, saloon, or wine-cask in his possession.

Vers. 28—"We have left all." We must leave all vicious habits, all evil associations, with every thing which tends to them, if we follow Christ.

Vers. 30—Christ provides homes, friends, and eternal life for those who follow him. Rum robs of house and lands and friends in this world, and sends those who follow him into eternal death in the world to come.

JULY 16.

Mark 10. 32-45—In this lesson is something for teachers and Christian parents as well as scholars. We want God to grant our request and banish the rum-curse, but are we willing to do the work necessary? We want to have a share in the glory by and by, but the *cup* and the *baptism* are between *then* and *now*. Glory comes not at our seeking, but results from self-denying labor in this temperance cause as well as any other. It is ours to follow Christ in ministering to the needs of degraded men and women and the pitiful children of sin; to scatter abroad the truth every-where, to the end that the people may recognize rum as the great enemy of man and Christ.

JULY 30.

Mark 11. 10—"Blessed be the kingdom that cometh in the name of the Lord." In that kingdom there shall be no license of an unholy traffic; no open or secret saloon to tempt the weak or allure the innocent; no distillery sending up the smoke of its torment. Let us pray and work that this kingdom may come to our own land.

Book Notices.

Appleton's Home Books. New York: D. Appleton & Co., 1881. *The Home Garden.* By Ella Rodman Church. *Household Hints.* By Emma Whitcomb Babcock. *Amenities of Home. How to Furnish a Home. Home Decoration;* Art, Needlework and Embroidery; Painting on Silk, Satin, and Velvet; Panel-painting; and Wood-carving. By Janet E. Runtz-Rees. *Building a Home.* By A. F. Oakey. *Home Amusements.* By M. E. W. S. *Home Grounds.* By Alexander F. Oakey. A captivating series of books which, with the exception of the one on "Amusements," we should be glad to see in every home of the C. L. S. C. Brilliantly written and illustrated, well printed, and exceedingly cheap, these books are a blessing. It is a pity that people will justify the dance and the card-table in respectable society but "the world" does, and we cannot keep the world from loving "its own." But with these things a cultivated and refined Christian will have nothing to do. It is a pity these blemishes were allowed to creep into this otherwise admirable series of books.

Eclectic Short Hand: Writing by Principles Instead of Arbitrary Signs, for General Use and Verbatim Reporting. By J. George Cross, A.M. Chicago: S. C. Griggs & Co. 1882. A short-hand manual outlining principles hitherto but partially used in works of a similar character. The author deviates greatly from phonography, takigraphy, and other phonetic publications, giving five positions to his strokes instead of three, and thereby requiring most accurate steadiness of hand in the one writing this system, and making it almost illegible on unruled paper. Judging from a somewhat extended examination of the book we fail to see any real improvement over the prevailing systems in present use. B.

The Utah Review. Rev. Theophilus B. Hilton, A.M., B.D., editor. March, 1880. Salt Lake City. A magazine devoted to Utah, Mormonism, mission work among the barbarians of Utah, and to other miscellaneous topics. Price, \$2 per annum.

First Lessons in Geology. By A. S. Packard, Jun., Prof. of Zoology and Geology, Brown University. To accompany the Chautauque Scientific Diagrams. Series No. 1. *Geology.* Providence, R. I.: Published by the Providence Lithograph Company. 1882. Barring the introduction of the much discussed and little understood question of pre-Adamite man, and what we must regard as the assumptions of the author on that subject, this is one of the most satisfactory and delightful books on geology we have ever seen. It goes on the C. L. S. C. course. The plainest people can understand it. Dr. Flood in the *Chautauquan* will undoubtedly give "the other side" on the "pre-Adamite man" question.

Cosmogony: The Geological Antiquity of the World, Evolution, Atheism, Pantheism, Deism, and Infidelity Refuted by Science, Philosophy, and Scripture. By Prof. Thomas Mitchell. In two volumes. Volume I.

New York : The American News Company, Publisher's Agents. 1881. The claim of the author justifies a hearing. We have not read his work, but have read some earnest words in its commendation by good judges.

Christianity Demonstrated by Experience : Presenting the Testimony of its Converts, from Various Ranks, Conditions, and Previous Opinions, in all parts of the World. By James Porter, D.D. New York : Phillips & Hunt, Cincinnati : Walden & Stowe. A book of testimony from personal witnesses as to the saving power of the Gospel. It is full of facts, unanswerable facts, that prove the divinity of the Gospel whence the facts came.

A Primer of Art. By John Collier. With Illustrations. London : Macmillan & Co., 1882. A gem of a primer, with a good analysis of the subject, abundant illustrations, and sensible directions to students.

Nelson's School Series. History of the British Empire. By William Francis Collier, LL.D. Junior Class-Book. London, Edinburgh, and New York : T. Nelson & Sons. Attractive, pictorial, simple ; part of a system by Dr. Collier, and useful to all young students of English History.

El Cielo. Doude esta ; sus Habitantes ; como Llegar alle. Por Dwight L. Moody. Mexico : Imprenta de la Iglesia Metodista Episcopal. 1882. More good fruit from the Spanish press in Mexico.

Royal School Series. The Historical Reader. (English History.) With Maps, Notes, and Vocabularies. London, Edinburgh, and New York : T. Nelson & Sons. A supplementary reader in schools in which history is taught as a class subject. It is made up of standard selections, and is well supplied with maps, vocabularies, and explanatory notes.

Royal School Series. Outlines of the History of Great Britain, from the Union of the Crowns to the Death of George III. London, Edinburgh, and New York : T. Nelson & Sons. English History in a nut-shell, with maps, index, questions, and notes. Very useful.

The Parables of our Lord. By Rev. William Arnot. London, Edinburgh, and New York : T. Nelson & Sons. A book for the Bible student in pulpit and parlor.

The Christian Leaders of the Last Century ; or, England One Hundred Years Ago. By J. C. Ryle, D.D., Lord Bishop of Liverpool. London, Edinburgh, and New York : T. Nelson & Sons. A series of excellent biographical studies by an earnest and discriminating clergyman.

Harper's Franklin Square Library. No. 240. *Exchange No Robbery.* By M. Bethain-Edwards. No. 241. *Plain Speaking.* By the author of "John Halifax." No. 242. *Dorothy's Venture.* By Mary Cecil Hay. No. 243. *For Cash Only.* By James Payn. No. 244. *Doctor L'Estrange.* By Annette Lyster. No. 245. *Thomas Carlyle.* A History of the First Forty Years of his Life, 1795-1835. By James Anthony Froude, M.A. Two volumes. Volumes I. and II., with portraits and illustrations.

Abbott's Young Christian. A Memorial Edition, with a Sketch of the Author by One of His Sons. Illustrated. New York : Harper & Brothers. We hope that the appearance of the new edition of this valuable work will cause it to be read by the young people of this generation. A sensible, helpful book.

Through the Lines. By Agnes Gibberne. New York : Robert Carter & Brothers. A pleasant and useful English story.

Whisper Songs for July.

FIRST LESSON.

GATHER the children round thee,
Saviour so meek and mild,
For the heart of thy holy kingdom
Is the heart of a little child.

SECOND LESSON.

The way to thy holy kingdom,
Teach us, dear Lord, to see,
That, leaving our earthly treasures,
We may follow after thee.

THIRD LESSON.

The great in the holy kingdom,
Kingdom of God above,
Are the first in lowly service,
Are the little ones who love.

FOURTH LESSON.

The blind man cried to his Saviour,
" Let me receive my sight !"
And in our sin and darkness
We cry to the Lord for light.

FIFTH LESSON.

The children shout in their gladness :
" Hosanna !" they loudly cry,
For the glorious Saviour is coming,
The day of his power draws nigh !

LESSONS FOR 1882.

Third Quarter.

July 2. A Lesson on Home.....	Mark 10. 1-16.
9. The Rich Young Man.....	Mark 10. 17-31.
16. Suffering and Service.....	Mark 10. 32-45.
23. Blind Bartimeus.....	Mark 10. 46-52.
30. The Triumphant Entry.....	Mark 11. 1-11.
Aug. 6. THE FRUITLESS TREE.....	Mark 11. 12-23.
13. PRAYER AND FORGIVENESS.....	Mark 11. 24-33.
20. THE WICKED HUSBANDMEN.....	Mark 12. 1-12.
27. PHARISES AND SADDUCEES	
SILENCED.....	Mark 12. 13-27.
Sept. 3. LOVE TO GOD AND MAN.....	Mark 12. 28-44.
10. CALAMITIES FORETOLD.....	Mark 13. 1-20.
17. WATCHFULNESS ENJOINED.....	Mark 13. 21-37.
24. THIRD QUARTERLY REVIEW.	

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Walden & Stowe, at Cincinnati.

TERMS : SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least one month in advance.

Orders may be directed to WALDEN & STOWE, Cincinnati, Chicago, and St. Louis ; J. B. HILL, San Francisco, Cal. ; J. P. MAGEE, Boston ; J. HORNER, Pittsburg ; H. H. OTIS, Buffalo ; PERKINPINE & HIGGINS, or J. B. McCULLOUGH, Philadelphia ; D. H. CARROLL, Baltimore.

RATES FOR ADVERTISING.

EACH INSERTION.

(New York Edition.)

Ordinary advertisements.....\$1 per line.
Less discount on six months' contract.....10 per cent.
Less discount on one year's contract.....20 per cent.

Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.